THE SALVATION OF PROTESTANTS ASSERTED AND DEFENDED:

In Oppoſition to the

Raſh and Uncharitable Sentence

OF THEIR

ETERNAL DAMNATION

Pronounced againſt them by the

ROMISH-CHURCH.

By *J. H. Dalhuſius*, Inſpector of the Churches in the County of *Weeden* upon the *Rhine*, near *Coblentz* in *Germany*; who was forc'd into Baniſhment for Writing this Book.

Newly Tranſlated from the Latin.

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Unto the Clergy, Nobility, and Gentry of the Reformed Church in *IRELAND*.

The Author heartily wiſhes

The Grace of our Lord Jeſus Chriſt, the Love of God the Father, and the Fellowſhip of the Holy Ghoſt.

Much honoured and dearly beloved Brethren in Chriſt,

IN like manner as the Jews of old, when they paſt their little Children through the Fire in Honour of *Moloch*, that they might not be mov'd with their pitilful Outcryes and Lamentations, endeavour'd to deaf'n and ſilence thoſe dolefull and ruthfull Moans and Shrieks of the diſtreſſed Infants, with variety of Sounds and Noiſes, loud and ſhrill; ſuch are the Labours of the Followers of the Church of *Rome*, to leave no Stone unturn'd to ſtop the Mouths of the Detectors of their Falſe Doctrines: And in regard they are not able to compaſs their Ends by the way of Truth, they not only rage with the Fire and Sword againſt the Orthodox, but perſecute them with clamours and Judicial Sentences; and which is more, fill every corner of the World with their Thundering Writings, to prevent the Voice

of Truth from being heard; Nay, which is mor
than all this, like *Achab* himſelf, they make
their buſineſs to throw the guilt of the Trouble
which themſelves have rais'd, upon the Faithfu
Preachers of the Truth; and which is meſt horri
ble to hear, make it their glory to condemn ther
them all to the Puniſhment of Infernal Fires.

The ſame ill Fare hath befallen me. For whe
it was my late hap to officiate in the Function o
Eccleſiaſtical Overſeer, in the Country of *Weede*
upon *Rhine*, one of the Popiſh Prelates, a certai
Neighbour of mine, was not aſham'd, inſtead of
New-years gift, to ſend me word, That not on
ly my ſelf, but alſo all the Proteſtants in genere
were eternally Damn'd, and to be infallibly burn'
in the Everlaſting Fire of Hell. But in regar
that by the Teſtimony of the Apoſtle, 2 Cor. 1
8. *We can do nothing againſt the Truth, but fo*
the Truth; and that it is the chief duty of
Preacher of the Goſpel, Tit. 1. 9. *To hold fa*
the Faithful word which is according to Doctrine
that he may be able both to exhort in wholſom
Doctrine, and to convince them that ſay againſ
it; I thought it my Duty, not only to Tranſlat
into the *German* Language the Catechiſm
controverſies, written by *Monſieur Moulin*, an
by that means to arm my Auditors againſt th
daily Attacques of the Monks; but alſo to refe
ſuch an inconſiderate and unchriſtian like Lætter
and by this my Anſwer to vindicate the Salvatio
of the Proteſtants againſt ſo horrible a conden
nation. Wherein I have chiefly made it my bu
ſineſs to encounter my Antagoniſt with the Swor

of his own Brethren, as having brought in Aid of our cauſe, the Teſtimonies of the moſt Famous Popiſh Doctors againſt him. Not that I would have it ſo to be underſtood however, as if the Suffrages of Men that wander in the Paths of Error, were neceſſary for the ſupport of our Doctrine, but only that as vanquiſh'd Enemies, following the Triumphant chariot of Truth, their Necks laden with chains, and compell'd to ſubmit to the Victreſs, they might give all the World an unqueſtionable Teſtimony of her conqueſt; or elſe, that if after the firſt Rout, they ſhould adventure to make a ſecond Attempt upon her, being by this Stratagem ſet together by the Ears one among another, and diſtracted in their minds, or at leaſt in their Sentences, they might by mutually wounding each other, deſtroy themſelves; thereby affording us this pleaſing Spectacle, as if the *Lord had ſet every Man's Sword upon his Neighbour throughout the Hoſt*; and had ſo brought it to paſs, that they ſhould kill one another with the Weapons which they had made themſelves; and that the Heads of theſe New *Goliah's* ſhould be cut off with the Swords which they had girt upon their own Loyns. For thus we ſee that the *Papiſts* in many things are like *Samſon's* Foxes, having their Tails in ſuch a manner ty'd together to ſet on Fire, that with their Heads they draw two contrary ways; or elſe like certain Monſters, whoſe Bodies are not united together till about the Navel, or the Belly.

But as Fawning creates Friends, and Truth begets Hatred; ſo neither could I avoid the Ha-

gred and Perſecution of the *Papiſts*: For their Revenge tranſported them to that degree, that they ſent ſeveral Soldiers to apprehend me, and to have puniſh'd me with Eternal Captivity; who becauſe they could not overtake me flying away on Horſeback, diſcharg'd two Piſtols at me, to have kill'd me outright; but in vain, while God in his Mercy protected me.

Conſtrain'd therefore by theſe and other Perſecutions, and continual way-layings of my life, ſome Weeks ago I threw my ſelf into the Boſom of your Church, that under your *Protection* I might live in more ſafety; and ſo ſoon as opportunity ſhould permit, that I might be ready to employ the utmoſt of my Abilities and *Sedulity* in your Service.

But in regard that, according to the Proverb, There is no deſire of that which is to Men unknown, I thought it might be worth my while moſt devoutly and humbly to offer and dedicate this my Anſwer to all and ſingular, both Shepherds and Sheep, High and Mean, Eccleſiaſticks and Laity, Magiſtrates and Subjects, as having no other means to excite and kindle in your hearts, when once made known to your Chriſtian Pity, ſo much of generous Goodneſs, as to receive me into the Arms of your Charity, and make me *Partaker* of your Labours.

Accept, I beſeech you therefore, moſt Honourable Patrons, with courteous Mind and Hand, this little Treatiſe of mine, and open to me the Doors of your Benevolence; *and what you would ſhould be done to your ſelves in the ſame caſe, that do to me.*

[illegible]

me. Gal. 6. 9. 10. *Be not weary in well doing; for in due ſeaſon you ſhall reap if ye faint not. While we have therefore time, let us do good unto all Men, eſpecially unto them that be of the Houſhold of Faith.*

In the mean time, our Merciful God, *Phil.* 1. 6, 11, 14, 17, 28, 29. *who has begun a good work in you, will perform it until the day of* Jeſus Chriſt; *that being fill'd with the fruits of Righteouſneſs, ye may ſpeak the Word of God without fear, and continue in one Spirit, and one Soul, holding together in the defence of the Faith of the Goſpel; and in nothing fearing your Adverſaries, which is to them a Token of Perdition, but to you of Salvation, and that of God. For to you it is given for Chriſt, not only this, that ye believe in him; but this alſo, that ye ſuffer for his ſake. Having the ſame conflict which ye ſaw in me, and now hear to be in me.* James 1. 2, 12. *My Brethren, count it all joy, when ye fall in divers temptations. For bleſſed is the Man who endureth temptation; becauſe that when he is try'd, he ſhall receive the Crown of Life, which the Lord has promis'd to thoſe that love him.*

May it pleaſe the ſame Almighty God, *That fighting a good fight, ye may hold Faith and a good Conſcience, which ſome having put away, as concerning Faith have made Shipwrack,* Apoc. 2. 10. *So ſhall ye remain faithful unto Death, and a Crown of Life ſhall be given unto you.* So that when the *time of your diſſolution is at hand,* you may gladly & truly ſay, 2 *Tim.* 4. 6, 7, 8. *We have fought a good fight,*

fight, we have fulfilled our courſe, we have kept the Faith; Henceforth there is laid up for us a Crown of Righteouſneſs, which the Lord the righteous Judge, ſhall give at that day, and not only to us, but to them that have lov'd his appearing.

1 Tim. i. 17. *Now unto the King Everlaſting, Incorruptible, Inviſible, To God only Wiſe, be Honour and Glory for ever and ever,* Amen.

So farewel, moſt Honoured Patrons, and benignly favour

Your moſt Humble Servant,

and Exile,

J. H. Dalhuſius.

THE

THE

PREFACE.

Health to the Reader from the Fountain of Health.

Courteous Reader,

IT is fit thou ſhouldſt in the firſt place be acquainted with the Occaſion of the following Diſcourſe, which was this; From Hedderſdorff, *where my ſacred calling gave me an abode for almoſt five years together, lies diſtant about an hours Riding, that celebrated Abbey in* Rommerſdorff, *belonging to the Fryers called Predemonſtrators, who affirm to be Founder of their Order, in the Year* 1120, *one* Norbert, *firſt a Canon in the Church of St.* Victor *of* Santen, *near the City of* Cleve, *which, as they ſay, laid the firſt Foundation of* Santen; *afterwards Chaplain to* Lotharius *of* Saxony; *and laſtly, by the Authority of this Emperor Primate of* Germany, *that is to ſay,* Archbiſhop *of* Magdeburgh *according to the Verſes.*

Anno milleno centeno bis quoque dono
Sub Parte Norberto fundatur Candidus Ordo.

They

They are called Præmonſtratenſes, *or* Predemonſtrators (*if we may believe the Story*) *becauſe the Place for the firſt building of the Abbey, was ſhew'd before hand to* Norbert, *as he was at his Prayers. And they wear a white Habit, for that the Mother of God brought him a Habit of that colour; as the* Norbentines *not long ſince vaunted, thus beſpeaking their Founder;*

Cruce locus Præmonſtratus.
ubi ſtruas Regiam;
Sancta tibi Virgo Mater
Veſtem præbet niveam.
Sanctus Auguſtinus Pater
auro præſcribit regulam.

Where thy Palace thou ſhould'ſt build,
the croſs the Palace doth ſhew;
The Holy Virgin Mother brings
thy Habit white as Snow.
Holy Auſtin doth unfold
thy Order's Rule in Gold.

The foreſaid Norbert *held the See of* Magdeburgh *ſeven Years and ten Months. He dy'd in the Year of Chriſt* 1134. *upon* St. Peter *and* Paul *the Apoſtles day; and was buried in the Church of the Bleſſed Virgin; where in the Year* 1625, *by the Command of the Emperor* Ferdinand II, *his Stone Sepulcher was broken open, and his Reliques thence Tranſlated in great Pomp to* Prague. *And ſo dead* Norbert *was made the living Saint and Patron of* Bohemia.

Now

Now in regard the Succeſſors of this Norbert, *among which are the Abbots of* Rommerſdorff, *frequently viſit our Court of* Weeden, *and this Village of* Heddeſdorff, *either to look after their Farms and Rents, or as any other Occaſions draw them; and by that meane were often wont to be in my company, I thought it not only Decent, but moſt Chriſtian-like at all times and in all places to ſhew them all the civility and honeſt Friendſhip I could; and from thence forward hitherto ſo continu'd to do, as far as lay in my Power. They, on the other ſide obſerving this, made reciprocal Returns of* Bounty, *Reſpect and Love, as often as I went to viſit them.*

Confideing therefore in this mutual Amity *and Familiarity, I preſum'd, upon the laſt of December, to ſend to the preſent* Right Reverend *Lord* Abbot Charles Worſtius, *my kindeſt Wiſhes of Proſperity for the enſuing Year. Neverthelefs, to this civility of mine, the next morning, ſuch was the rudeneſs and barbarity of his* Prior, *that for Anſwer he ſent me the ſubſequent Letter, the contents of which are Verbatim as follows.*

The Inscription.

To the Reverend and Learned Mr. John Herman Dalnusius, *for the time Pastor in* Heddesdorff, *and Inspector of the County of* Weedan, *his much respected Friend.*

Heddesdorff.

Rommersdorff.

Reverend and much respected Mr. Inspector.

BY the command of my Lord Abbot, now upon business abroad, against the approaching New Year, according to your Calendar, I pray for, and heartily wish you a good Beginning, Progress, and a fortunate conclusion of it Moreover I have sent you, according to your desire, Oats for your Money, together with your Treatise imparted to us against the Anabaptistical Heresie (sufficiently and clearly formerly refuted and condemn'd by the Roman Catholick Church) We have perused it, and are pleas'd with your Zeal, but we should have lik'd it much better; if after you had implor'd the Grace of the Holy Ghost, the only Enlightner of obdurate Hearts, you had been first a convert to the Lord God, by abjuring the Errors of your Faith, and returning to the Ship, and (which is the *Roman Catholic* and only saving Church) St. *Peter's* Net; out of which, by reason of the vast multitude

titude of the Fish, the Authors and first Founders of the Anabaptistical and other Errors, fell down according to the Catholick Belief, into the profoundest Sea of Hell; of whom the Ring leader was *Luther*: Whose success, I grieve to speak it, so fatal to hundreds of thousands of Souls, encouraging *Melancthon Zuinglius, Oecolampadius, Menno, Calvin*, and several others, to the End they might raise to themselves a great Name in the World, and serve their Carnal desires, coyn'd and forg'd several other Opinions repugnant to Truth, nevertheless condemn'd by the *Roman Catholick* Church, according to the Custom observ'd from the very begining of it, as the Authors of them were Excommunicated. I could wish your Reverence would more studiously peruse the Catholick Writers with sounder Judgment, that you would foresee your last End, and while you live, consult the Good of your own Soul, lest after you have run the race of this Mortal Life, in Company with those sublime Doctors, as you stile them in your Treatise against

the *Anabaptists*, you be not only depriv'd of Eternal Felicity, but burn in the Infernel Everlasting Fire.

This wholsom Admonition, more precious than Gold and all the Kingdoms of the World; patiently and kindly accept instead of a NEW-YEARS-GIFT, and live eternaly the Favourer of him, who is thy Brother most desirous of thy Salvation,

John Jasper Baldem,

Prior for the time.

Truly I was amaz'd at the sight of such a mercieles Monster, that instead of the Roses of desired Friendship, cast before me Baskets of Thorny Bryers; and rejecting the Salutation of Christ, Pax Vobis, *denoune'd a laborious War against me, yet glorious for the Truth of the Catholick Evangelical*

gelical Faith. For now as the caſe ſtood my pen was to be drawn in defence of that, and to wipe off pretended Stains. Wherefore I return'd an Anſwer, tho' overwhelm'd with the Duties of my calling during the ſeveral Holy days at that time of the Year; and within the ſpace of a few days, I finiſh'd the following Apology for the SALVATION *of* CHRISTIAN PROTESTANTS, *and took care to have it convey'd to the Lord Abbot of* Rommerſdorff, *by means of this ſhort Epiſtle.*

Moſt Reverend, Famous and
Learned Lord Abbot,

My moſt honoured Favourer and Friend,

YOur Reverend Mr. Prior, in the late abſence of your Lordſhip, ſent me a ſharp Letter full of thundrings of Eternal Damnation againſt me and all thoſe, who forſaking your Church, embrace ours. Truly I trembl'd at ſo raſh a Judgment of a prudent Man.

But in regard it is lawful at all times and in all places to repel Force by Force, to resist an unjust Aggressor, and to answer modestly to one that proposes a hard Question. Nay, since it is our Duty to convince Gainsayers, *Tit.* 1. 9. I could not think it a piece of injustice to oppose the foresaid Mr. Prior, with the Treatise annex'd, that he may be certainly assur'd, that he has judg'd of our Differences, as a Blind Man doth of Colours, or as the Shoe maker did of the Picture drawn by *Apelles*. All that I beg of your Reverend Worship is this, that you will be pleas'd so to order the Matter, That this necessary Answer may be deliver'd to his hands; by which he may understand, that it is the part of a Fool to Triumph before the Victory; and of one that is far from a Christian, to judge so prepost'rously of the Salvation of his Neighbour: I had Answer'd sooner, had I not been hinder'd by my publick Duties, and Transcribing a Copy of this Original Writing, which I intend shall shortly wear a *German* Cloak, to the end that all People may understand it.

it. Farewell, and continue your Favour to

The most faithful Observer of

your Lordship in all good Offices,

J. H. Dalhusius.

In the mean time, the Lord Abbot having Intelligence of my design, that he might remove the impending Burd'n from his Prior, the strength of whose Shoulders he did not well understand, was at first unwilling to receive this Answer of mine, till try'd with the Importunity of the Messenger, he took it and retir'd into the next Room: Where he did not keep it long, but by his Servant sent it me back the same day, with these words upon the outside Paper;

BY reason of Strangers that are with me, and other necessary Occasions, I have not leisure

to Anſwer the Encloſed as it ought to be; be pleaſed therefore to receive back again what you have thought good to write, but what is not convenient for us to read. So may the Reverend Inſpector live to the years of *Neſtor*.

Your Brother,

Charles, *Abbot of* Rommerſdorff.

But the Lord Abbot was not ſo fearful to keep my Anſwer as an Abbot of the ſame Order, of the neighbouring Abbey of Seinen, Gulichius, *was daring to accept it with a chearful Mind, and willing Hand, after I had addreſs'd him in the following ſhort Oration, writing after this manner:*

Moſt

Most Reverend, most Famous, and most Learned Lord Abbot, my most Esteemed Favourer and Friend.

TOward the begining of the Year, I found my self involv'd in new Contentions, of which the Author and beginning is the Worshipful Prior in *Rommersdorff*, whose name is *John Gasper Baldem*, who in Answer to a *writing*, which ought to have been instead of a pleasing *New Years Gift*, gave me to understand, That my self more especially, and all those whom you unjustly call *Vncatholick*, are unvoidable subjected to Eternal Damnation. It was but just therefore that I should Answer him according to the Matter which such a rash Judg-

me

ment requir'd. Preſently I did that which is juſt; and this day took care that the Original writing at my urgent Requeſt might be deliver'd to the Prior himſelf by the Lord Prelate *Charles Wirtzius*, in hopes the Lord Abbot, as my ſingular Friend, would have been ſo favourable and ſincere, as to have deliver'd him the Original Copy which I ſent. But Right Reverend Abbot, ſeeing the Conſideration of your moſt Exquiſite Learning, and the Juſtice of your Friendſhip contracted four years ſince, may ſeem to demand ſo much that I ſhould inform you at leaſt by a Copy of our buſineſs, in ſome meaſure importing the Honour of your Order; and that you ſhould not remain Ignorant, according to the Greek Proverb in *Homer*, *Hoti toi en megaroiſi kakon ton agathon*

thon tetetuktai, VVhat Good or Ill is done within our Houses: I thought it fit to impart to you the Nature of our Quarrel. In the mean time, by the love of Jesus Christ, I conjure you, that laying aside inveterate Prejudices, you would peruse this present Treatise; and afterwards with an Answer first to be communicated to the Brothers in *Rommersdorff*, to oblige the longing Expectations of him, who am, was, and will be to the end of my Life,

The sincere Observer

of Your Worship,

in all good Offices.

Here

Here we ſtopt, moſt worthy Reader, proceeding no farther; for the Reverend Abbot of Seinen, Gulichius, *has hitherto left me nothing but the deſire of a future Anſwer.*

But to the end the Church of the Proteſtants, *ſo often, nay daily, after the manner of* Baldem, *in the Decks and Pulpits of the Monks, abandon'd to the infernal Devils, may be furniſh'd with farther Arms againſt ſuch Cuſtomary Damnation, and that the Innocence and Eternal Salvation of it may be more and more aſſerted and eſtabliſhed with Triumphant Arguments and Reaſons, we thought it worth while to publiſh this Orthodox Anſwer, wreſted and extorted from us by the Force of a Fire-breathing-Quill, and drawn out of the dark ſhades of my Study.*

I will not here meddle with any Men, beſides the Prior my Antagoniſt, who becauſe he has ſpoken what he pleas'd, ſhall hear perhaps what he will not like ſo well. I ſhall only ſpeak of Errors, I ſhall ſpare Per-

Perſons, und which is the chiefeſt thing of all I ſhall examin and correct all things by the Rule *of* Chriſtian Charity, *and Invincible Truth. In the mean time* Reader, *make uſe of this neceſſary Anſwer to the Advancement of* God's Glory, *the Eſtabliſhment of thy own Faith, and the increaſe of the true* Catholick Church.

May it pleaſe the God *of* Peace *to heal theſe Diviſions, that ſo* Chriſtians *being recal'd to truth and* Charity, *may once more conſtitute one ſheepfold under one* Shepherd, Chriſt, *Not* Antichriſt. Amen.

THE

THE SALVATION OF PROTESTANTS

Asserted and Defended, &c.

The Salvation of Body and Soul comes from one Fountain of Salvation, which is Jesus Christ, God blessed for ever, Amen.

Reverend and most Learned Mr. Prior,

THere has been an idle Report spread up and down, that the Reverend Abbot of the Monastry of *Seinen* propos'd to me several things concerning the Catholick Religion, if not in Writing, yet by Word

of Mouth, which I either am, or was not able to reſolve. From which trifle of Report, thoſe of your Party have thought to gain a Petty Lawrel Wreath; and thoſe of our ſide have been in a deep Suſpence, not knowing what was done, or what was to be done; for that Fame is as well an obſtinat Retainer of what is feign'd and bad, as a Divulger of Truth. I am not willing to believe that the Prelat aforeſaid is the Father of this Abortive birth, in regard that ſince a Non-Entity can have no Accidents, He could never in the Truth of the Matter divulge, that he propounded any thing to me to be reſolv'd, when aſſuredly I remember it no more than I do an Act that never was done. This indeed is true, that about three years ſince, returning from the Viſitation of the Church of *Grenizhauſen*, and going into the Monaſtry in my road, at what time my Fellow-Brethren, Mr. *William Simonis*, and Mr. *Arnold Schnabel*, the one Paſtor of the Church of *Asnbach*, the other of *Ruchroeten*, both moſt vigilant and learned Perſons, were with me, he read to us many and various Manuſcripts taken out of our Doctors, and

and Arguments against those Authors, and highly vaunted them to be invincible; but we Three so well at that time defended the Truth, that your party had no reason to boast of Advantage. But now that the Reverend Prior not only extends his Prayers for my Health, but also heartily wishes and desires, *That after I had abjur'd and forsaken my Religion, I should consult the good of my Soul, by returning to Peter's Nett, which is the* Roman *and only Soul-saving Church, lest after I had finished this life, I should not only be deprived of Eternal Felicity, but with the rest of my Doctors burn in the Everlasting Fire of Hell*; truly as upon the sight of the first, I return him many Thanks; so in respect of the latter, I cannot forbear but that out of Duty and Conscience, and for the love of Truth, I must Answer as follows, that I may not be again reproach'd to have thrown away my Buckler, when the Duel was offered me, which was Infamous among the *Romans*, or to have sought for Safety by ignominious Flight. And I sincerely and constantly adjure you, Reverend Prior, together with your Com-

panions, that with impartial Minds, and laying aside all fore-conceived Opinions, you would vouchsafe to read and weigh what shall be here written. Therefore that I may hasten to the thing it self, the whole Hinge of your Epistle turns upon this, to Perswade me, that the *Romanists* (give me leave to call you so throughout this Writing) are only worthy and fit to obtain Salvation: On the other side, that all the *Protestants* are damn'd, nay, irrevocably consign'd to a sad Eternity.

Is not this your Thesis? Nay, most certainly it is. It will be my part therefore, to Prove and Assert the Salvation of *Protestants*, and to Examine and Correct your rash Judgment by the Rule of Charity, with regard however to the Civil Friendship of both; more especially of that which is between me and your most Reverend and Famous Master, *Charles Wertzius*, whom *I* here name with Honour. I wish he had been at home; for then you would not have presum'd to have dealt so disingeniously by me. But the Proverb says, *When the Cat is gone abroad, the Mice play.* But to the purpose.

There

There is nothing which the sacred Scriptures more frequently recommend to us than *Charity*. This is that sacred and perpetual Fire, which it behoves us more religiously to keep burning than that which formerly was intrusted with the Vestals in *Rome*, or with the Priests in the Temple of God; for *Charity* saith St *Paul is the bond of perfection*, Col. 3. 14. *The end of the Commandment*, 1 Tim. 1. 5. Nay, *The fulfilling of the whole Law*, Rom. 13. 10. And if a Comparison should be made between the three Theological Vertues, there is no question, but the Palm would be given to Charity as the Principal, 1 *Cor*, 13. 13. Faith represents the Porch of the Temple, in regard it holds forth to us the Propitiation of our Sins upon the Altar of the Cross. Hope represents the Holy Place, as being that which shines out to us with the sevenfold Lamp of Evangelical Promises, in certain Expectation of Eternal Beatitude. But Charity representing the Holy of Holies, and glittering on every side with pure Gold, is only worthy to be the Seat of the Deity; for as God is *Love*, 1 *Joh.* 4. 16. So

the Empyrean Seat, and the fiery Throne of Charity in our Minds, have a mutual Reſemblance. Now there may be numbered ſeveral Duties of this Chriſtian Charity, the Queen of all Vertues, as well toward God, as toward our Neighbour. Toward God, there are two ſorts of Duties incumbent upon every Man, by the Command of Charity; of which ſome are Poſitive, and others Negative. By the one a Chriſtian is oblig'd to Exerciſe Benevolence and bounty toward his Neighbour, as much as in him lyes, affectionatly and effectually in word and deed. By the other he is deterred from all manner of Ill-will, and doing Injury to his Brother, not only directly by hurting him, but alſo Indirectly by throwing Scandals upon him; not only openly and outwardly with Hand or Tongue, but alſo covertly and inwardly, by bearing Malice, Envy, Hatred, or by unjuſt Suſpicions and raſh Cenſures, as St. *Paul* witneſſes, 1 *Cor.* 13. 5. *For Charity thinks no evil, ſuffers all things, believes all things, hopes all things, endures all things.* More particularly the Scripture, in more places than one, condemns

demns raſh Judgments, by which Men, for the moſt part violating the Laws either of Divine Truth or Chriſtian Charity, judge evilly of the Actions or Perſons of their Brethren. To which purpoſe that Sentence of our Saviour is expreſs and poſitive, *Mat* 7. 1. *Judge not, leaſt ye be Judged.* Such were the Judgments of the *Phariſees* formerly concerning others; ſo that they lookt upon all others beſide themſelves as ideots, prophane and polluted Sinners. And at this day, there is nothing more frequent among Men, than theſe unjuſt Cenſures, who are often wont to receive with the Left hand, what is reach'd forth with the Right; and to interpret all things in the worſt ſenſe, according to the variety of their *Paſſions*. For Example; If any Man grows Rich through the bleſſing of God, he is adjudg'd to have aquir'd thoſe Riches by evil means: If he fall ſuddenly into extreme Calamity, this is preſently deem'd to befal him by the ſecret Judgment of God, revenging his Secret Tranſgreſſions. If any one be averſe to Superſtition, he is accounted Profane: If he profeſs Piety,

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he is ſaid to be an Hypocrite: If *Liberal*, he is taxed for a *Prodigal*: If Frugal, he muſt be Covetous: If prudent, he is a Coward: If Magnanimous and Sedate in the midſt of the raging Waves, he is pronounced Raſh and Bold. Such is that Judgment of yours, moſt *Learned* Mr Prior; which you give in your Letters of Me, and all the *Proteſtants*, rather with a blind Fury, than a quick Underſtanding: That is to ſay, that we are all *Damn'd* to Eternity, and that unleſs we return to *Peter's* Ship, by ſubmitting our ſelves to the Pope, we are adjudg'd in this Life to the Torments of Hell. You are not the only Perſon that lies under this Miſtake, for there are not wanting among you, thoſe that in their Harangues to the People, in affrighting terms do pawn their own Salvation upon it, that all the *Proteſtants* are Damn'd. By vertue of which precipitate Condemnation, the hatred of many is kindled againſt us; for it is a difficult matter to love thoſe whom they believe to be ſo hated of God, that they are already deſtin'd to the Flames of Hell. And in regard there is but little difference be-

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tween a Damn'd Person and the Devil, it is but rational that they should abhor such Persons as the Devil, who by an anticipated Sentence are already numbred among the Damn'd. Nay those of your Party, who either out of Duty or Inclination are better, and more tenderly affected towards us, are wont to look upon us with Horror, and a kind of Commiseration, saying, That they are very sorry that Men of such excellent Endowments, and otherwise born to Vertue, should be out of the way of Salvation, and willingly throw themselves headlong into Hell. For these Reasons therefore I thought it necessary to examine by the Rule of Charity and Truth, this Judgment so frequently given and inculcated against us; to the end, that if it be found to be rash, and prohibited by the Sentence of Christ, not only you, Mr. *Prior*, may be brought to remit somewhat of your rigor, and blush at what you have so unjustly written, but that we our selves also slighting and contemning this prepostrous Judgment, may continue cheerful and constant in the Truth of God, saying to our *Prior*, and

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such-like supercilious Censurers as he, what St. *Paul* said to the *Corinthians*, 1 *Cor.* 4. 3. *With us it is a very small thing, that we should be judged of you, or of mans judgment.* It is better to be condemn'd by a Physician, than a Judg; by Man, than by God. Wherefore as no Man can be a Judge in his own Cause, it is not for the Accuser to pass Sentence upon the Guilty: So that it might be sufficient to plead in Opposition to this unjust Judgment, that Mr. Prior would sit Judge in his own proper Cause: and that being carried away with various Affections, he never regarded what was true and honest, but what was profitable and convenient. This Judgment certainly is not to be imputed to Equity and pure Reason, but to Anger and Hatred. As Parents are wont to love their Children, tho' Maim'd and Lame, so your Doctors are so preposterously devoted to their own pre-conceived Opinions, that they hate all Men who go about to impugn or correct them, and that so much the more, by how much the greater force they find in the same Opinions to establish their Authority

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in the World, and to preserve and increase their Earthly Riches.

The Condition of the Protestants in this respect, resembles the Condition of our Saviour, while he was upon the Earth. For because he oppos'd himself against the Corruptions both of Manners and Doctrine which abounded in the Church, & propounded a sort of Justice quite different from the Pharisaical Pride, and rejecting unwritten Traditions, labour'd to cleanse the House of God, and restore all things to the Primitive Fountains of Purity and Truth: therefore he was accounted a *Samaritan*, and proclaimed a Seditious Person, a Demoniac, a Blasphemer, Turbulent, and an Innovator. The same things befal the Reformed, for therefore are they unjustly condemn'd, because they desire that the Temple may be cleans'd, that Abuses and Corruptions may be reform'd, which Time, Ambition, Avarice, Negligence, Ignorance, and other Pests have brought into the Church; that the Justice of our Savior may be fully acknowledg'd; that unprofitable, Intolerable and superstitious Traditions may be

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cut off, and all things, as much as may be, reſtor'd to the Primitive ſtate of the Church, and the Exemplar and Pattern of pureſt Antiquity. And indeed, if you would but lay aſide your Affections, and give never ſo little attention to the word of God, you would there find how unlawful 'tis for you to give any ſuch Judgment upon Chriſtians, and to devote them to Maledictions whom Chriſt has redeem'd with his Blood, whoſe Faith is conformable to the Scripture, and who repoſe their whole Confidence in the Grace and Mercy of God, and the Merits and Croſs of Chriſt. Certainly the Point of Eternal Salvation is of a higher Nature than to be wreſted away by little blind miſerable Animals to their Tribunal; or that any Man ſhould preſume to pronounce any thing concerning it beyond the revealed Will of God. For God has aſſum'd it to himſelf, his Sentence is to be expected, and not to be anticipated by our Judgment. For what Mortal was ever privy to his Secrets, or whom did he ever permit the peruſal of the Book of Life, and the Catalogue of Election? St. *James*, *ch.* 4.

of his Epiſtle, *v.* 11. 12. poſitively admoniſhes us, to *condemn that Law which condemns his Brother, and that he who judges of the Law, is not a doer of the Law but a Judge.* And that Men for this reaſon ſhould not invade the Laws of God, he adds, *There is one Law giver, who is able both to ſave and to deſtroy; who art thou that judgeſt another?* Excellent alſo was the ſaying of the Ethnic Poet; *Thoſe things which it concerns us not to know, let us not take care to believe; let ſecret things be left to God.* Many are number'd among Wolves in this World, whom Chriſt will joyn to his Sheep at the laſt Judgment. Many who are weigh'd in the Ballance of humane Cenſure, are rejected as Braſs, which the Touchſtone of Divine Judgment will demonſtrate to have been fine Gold. Firſt therefore, I would fain know of you, *Mr. Prior*, upon what ground you come to be more certain of the Damnation of others, than of your own Salvation. For if it be a piece of Arrogancy, as you commonly teach againſt us, for any Man to aſſure himſelf that he is the Son of God and Heir of Heaven,

certainly it muſt be a great piece of raſhneſs to determine as to others, that they are the Sons of Wrath and Hell. I rather am of Opinion, that the Religion of the Proteſtants is ſo far from being an Obſtacle to Salvation, that it rather ſerves in a high meaſure to promote Salvation. I confeſs there is no hope of Salvation beyond the Pale of Chriſtian Religion; ſo that Salvation cannot be obtained in the Communion of *Ethnics*, *Mahometans* and *Jews*; no, nor in the Society of thoſe, who retaining the Name of Chriſt, nevertheleſs ſubvert the Foundation of Salvation, ſuch as formerly were the *Ebionites*, *Borborites*, *Manichæans*, *Arrians*, and at this day the *Socinians*; or if there be or were any other ſuch-like Monſters in Religion. But in our Religion what is there to be diſcover'd that ſubverts the Fundamental Articles of Chriſtianity, but rather on the other ſide, what ſerves in a high degree to ſupport them? Does it not admit the Scriptures of the Old and New Teſtament to be of Divine Inſpiration, and the Three more ſolemn Creeds, the *Apoſtolick*, *Athanaſian*, and

and *Nicene*, together with the four Oeconomic Councils of *Nicæa*, *Chalcedon*, *Epheſus* and *Conſtantinople*? Does it not adore in truth One God, Three in One, the Father, Son and Holy Ghoſt? Does it not acknowledge one Chriſt, God and Man, for the Mediator between God and Man, the Redeemer of Souls, a Prophet, Prieſt and King of the Church? Does it teach any thing concerning God, which is repugnant to his Majeſty, his Glory, and his Power? Can it be accuſed of any Opinion that ſubverts good manners, or that ſins againſt the Law of God, or publick Honeſty? The aim of Religion is, to inform Men how to live well, and bear Death with confidence, to the end that after they have lived in the fear of God, they may die in his favour. And this is that which a Chriſtian may eaſily attain in our Religion; for it moſt powerfully excites a faithful man to fear God, and love his Neighbour. It propounds no Article of Faith from whence various Corollaries may not be deduc'd, for performance of our Duties, and Reforma-

tion of our Lives; and Adminiſters moſt ſweet, and thoſe moſt effectual Conſolations to a Chriſtian, againſt the Aſſaults of all Temptations, and Death particularly; advancing the certainty of Redemption through Chriſt, into the number of the Sons of God, by his Merit and Favour; ſo that they themſelves, who deal ſo rigorouſly by us, ſo often as any one is to be prepar'd for Death, inſenſibly come over to our ſide, and tacitly renounce their own Opinions, as is to be ſeen in *Conſon. Agoniz.*, written by *Viguerrus*. For then they do not comfort the dying Perſon with heaps of his own proper Merit, but exhort him to put all his hope and confidence in the mercy of God, and the ſatisfaction of Chriſt. Nor do they fear their doubtful Conſciences with the Terror of Purgatory, but comfort it with the hopes of ſoon obtaining Everlaſting Reſt; and admoniſh the ſick Perſon often to repeat the words of *David*, *Into thy hands I commend my Spirit*. The Biſhop of *Toledo* is reported to have written to the Pope, that the Emperor *Charles* V. declar'd

clar'd upon his Death bed, that he plac'd all the Hopes of his *Salvation* in one Redeemer and Saviour *Jesus Christ*, and in his merits, adding withal, that he look'd upon *Luther*'s Opinion concerning *Justification*, to be very true. To which, as the Famous *John Crocius*, my Tutor formerly at *Marpurgh*, reports in his *Anti Wigelius*, p. 451. They make the Pope to return this Answer; That he would not celebrate his Funeral Obsequies, because he held with *Luther* in such a Principal Point of Religion. *Maximillian* II. when the Bishop of *Naples*, D. *Lambert Gruterus* came to him, then lying under the *Pangs* of Death, would not suffer him to be admitted but upon promise first, *That he would talk of nothing else, but of the Merits of Christ, his Blood and Sweat*; The Bishop was as good as his word, and made a long Oration concerning the Merits of Christ full of Consolation; and when the Emperor was ask'd *Whether he intended to die in that Faith?* He made Answer, I *shall do no otherwise*: As *Crato* relates in

his Funeral Oration and *Chytræus Chron Sax.*

The Head and Summ of Chriſtian Religion, is *Chriſt Crucify'd*, 1 Cor. 2. 2. *other Foundation can no Man lay than that which is laid which is Jeſus Chriſt*, 1 Cor. 3. 11. So that for the obtaining of Salvation, there is no other Rule of Faith to be acknowledg'd than the Word of Chriſt reſounding in Scriptures; nor any other Merit to be pleaded before God, but his Death; nor any other purgatory but his Blood; nor any other Propitiatory Sacrifice for our Sins, but that which he offer'd once upon the Croſs; nor any other Head of the Church, nor any other Mediator with God, but Himſelf. Behold the Foundation of our Faith; why ſhould you deny us Eternal Salvation?

Moreover it would be very cruel, and altogether repugnant to Chriſtians to condemn to the Torments of Hell ſo many Myriads of Chriſtians living in the Eaſt, under the Patriarchs of *Antioch*, *Alexandria*, *Jeruſalem* and *Conſtantinople*; The *Georgians*, *Armenians*, *Abiſſines*, *Egyptians*,

ans, *Greeks*, whose Churches the Apostles founded, Marryrs water'd with their Blood, the most *Learned* of the Fathers cultivated with their Instructions, so many Councils honoured with their Decisions, and which are able to vye their Titles of Antiquity and Succession with *Rome* it self. Now if the way to Salvation is not to be deny'd to these Christians dispersed over the East, and retaining the Foundations of Christianity, tho' believing nothing of the Fire of Purgatory, the pomp of papal Dignity, Transubstantiation of the Bread into the Body of Christ, Communion under one Kind, the Use of *Latine* or a Foreign Tongue in Publick Worship, the necessary Celibacy of the Ministry, Auricular Confession, and the like; why may not Salvation be obtained in the Society of the Reformed Churches, which are gathered to Christ in the West, tho as to those Points they have renounc'd the *Roman* Communion? Then there is another thing which you *Romanists* confess of your own accord that our Church Reformed according to the Word of God, leads all the Members of its Communion direct-

directly to Christ; that they may obtain salvation in him and by him; that they feed the starving Consciences with the Spiritual Bread of the Divine Word, and Sacramental Eucharist, call Sinners to Repentance, and Recommend to every one Piety towards God, and Charity towards our Neighbour. There is also another thing which they acknowledg, that our Reformed Church both has and administers the true Baptisme of Christ, and by means of that spiritually begets Sinners which are to be Heirs of the Kingdome of Heaven; seeing that by their own Confession, our Children dying after Baptism received in our Churches, ascend to Joys Celestial, as may be collected from *Bellarmin*, lib. 1. *de Bapt.* cap. 11.

In the mean time, I beseech you, Venerable Sir, can you tell me what Motives they were that lead you headlong into so absurd a Precipice? or what I beseech you, were the Impulsive Causes and Pregnant Reasons of so prepostterous and unseasonable a Damning of our Souls?

If you are Ignorant, as I shrewdly conjecture you are, I will tell you what they

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are from your own Doctors, who have written variouſly concerning this Queſtion that is to ſay, that we are therefore to be Damn'd and are Damn'd to all Eternity, Firſt Becauſe we are guilty of Blaſphemy againſt the Omnipotency of God, in the buſineſs of the Euchariſt. Secondly, Becauſe we make God the Author of Sin. Thirdly, Becauſe we faſten Deſpair upon Chriſt, when he was on the Croſs. Fourthly, Becauſe we are injurious to the Virgin *Mary* and the Saints. Fifthly, Becauſe we oppoſe Chaſtity, Sobriety, Mortification, Good Works, the Sacrament of the Lords Supper, and every pious Inſtitution. And Sixthly, Becauſe we are Hereticks, or at leaſt, Seventhly, Schiſmaticks.

The Uſual Grounds of the Papiſts Uncharitable Judgment.

Theſe are the Imputations which I find in *Bellarmin*, *Becanus*, *Tirinus* and *Stapleton*, all Jeſuites, the great Props of your Cauſe, and the Pillars of this cruel Sentence. Nevertheleſs know, Mr. Prior, that theſe Accuſations are no more than mere Imagination, and feigned Dreams, which

which have no real Foundation; as I ſhall with all poſſible brevity demonſtrate in order both for your own and the ſake of others; and if theſe Pretences of yours be found to be groundleſs and unreaſonable, there needs no more to convince you of your Error, and your ſtragling from Truth and Charity.

1. Of Proteſtants bounding God's Omnipotence.

Firſt therefore we are accuſed, as if we would limit Divine Omnipotence; and that we plainly deny it, while we aſſert, that it is impoſſible for the Bread to be Tranſubſtantiated into the Body, or that any Body ſhould be actually in divers places; or that Accidents ſhould ſubſiſt without a Subject; or that there ſhould be ſome Bodies allowed of, that fill no ſpace. But far be it from us to limit the infinite Power of the moſt Infinite, or in the leaſt to call it in queſtion. We are ready with our Blood to ſubſcribe to the Apoſtles Creed, in the firſt Article whereof we profeſs to *believe in God the Father Almighty, Maker of Heaven and Earth.* And this we generally add for a Concluſion

ſion to our ordinary Prayers; *For thine is the Kingdom, the Power and the Glory, for ever and ever*, Mat. 6. 13. Then alſo our Saviour taught us, That *thoſe things are eaſie and poſſible with God which ſeem to Men impoſſible*. Let him be *Anathema*, that calls in queſtion the Power of the moſt High, who exiſting of himſelf, becauſe, according to the common Axiom, *There is nothing in God which is not God*, It is impoſſible for him to be limited or bounded. And this Infinity we could as certainly believe in the Sacrament of the *Euchariſt*, in reference to the deſtruction of the Bread, and ſubſtituting the Body of Chriſt in the room of it, as it is certain and perſpicuous from the Word of God, that our Bodies ſhould riſe at the day of Judgment; our Faith would be directed by the Cynoſure of the Divine Will; nor can we doubt but that God both could and would have done it, had he ſo decreed the thing to be done, as profitable and neceſſary for our Salvation. But as to this, we find, Firſt, That theſe ſacred Myſteries, which are diſtributed to us from the Table of the

Lord,

Lord, are and remain both in Subſtance, and Name what they were, as to the Subſtance, before the Conſecration. Nor need we to produce the Teſtimony of Senſes for it; our Seeing, Taſting, Feeling, Smelling, which according to the Opinion of certain Philoſophers, are rarely deceiv'd about their proper Objects; the Authority of St. *Paul* is ſufficient, and beyond all Objection, 1 Cor. 10. 16. *The cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?* And then again, 1 *Cor.* 11 28. *Let a man examin himſelf, and ſo let him eat of this Bread and drink of this Cup.*

Secondly, We find that the eating of his Fleſh, and the drinking of his Blood, is recommended to us by Chriſt, *Joh.* 6 But there, there is nothing ſpoken of Oral feeding, by which the Body of Chriſt is actually ſwallowed into our Bodies; but he ſpeaks of Spiritual and Myſtic Eating, by which he remains in us and we in him, which does not come to paſs by Chewing, but by Believing; not in ſwallowing

ing down into the Stomach, but by receiving him with the Heart, & with Faith as Christ in the same place clearly and frequently explains himself; as when he says *ver.* 35. *He that cometh to me, shall never hunger, and he that Believeth on me, shall never thirst.* And thus all Antiquity has expounded this Context of St. *John.* And several Testimonies might be produced of St. *Austin* alone, among all the the rest of the Fathers, to the same purpose; whose following words were taken out of his Commentaries upon St. *John* by *Gratian. Distinct.* 2. *Consil. Can.* 47. *Why dost thou make ready thy Teeth and Belly? Believe, and thou hast eaten: For to believe in him, is the same as to eat the living Bread; who believes in him eats him, is invisibly fed, because he invisibly grows again.* Now that we ought to understand the words of Christ in this place of Mystical and Spiritual Feeding, the constant Rule proposed by the same Father, constrains us *l.* 4. *de Doct. Christ. c.* 16. *If the Scripture* (saith he) *seems to command an unlawful & wicked act, & to forbid a profitable and good deed, then it is Figurative.*

Unleſs you eat the Fleſh of the Son of Man, and drink his Blood, you ſhall not have Life within you. Here it ſeems to command a wicked act. Therefore it is a Figure, commanding us to communicate the Paſſion of our Saviour, and to remember profitably and ſweetly, that his Fleſh was crucified and wounded for our ſakes. But I abſtain purpoſely from further Explication of this Matter, unleſs occaſion ſhall be given of vindicating this Epiſtle by a Reply. In the mean time, the ſole Omnipotency of God is uſually oppoſ'd to ſo many effectual Arguments, by which we are conſtrained to aſſent to the Opinion of the Antients concerning the Sacrament, as if God were bound to diſplay his Power to do whatever Men fancy to themſelves; or that we muſt be ſaid to blaſpheme his Omnipotence, becauſe we do not conſent to their Dreams and Miracles; whereas if thoſe new and unprofitable Opinions were approv'd by the aſſent of the Divine Will, we ſhould never meddle to contradict this Argument taken from God's Omnipotency. But ſince there is nothing that can be produc'd in their favour out of the

the Testament of God; but on the contrary, so many Demonstrations fighting against them, we dare presume to descend to the Examination of this Argument; Not to limit the Omnipotence of God, but to shew that those things that you *Romanists* would defend by vertue of that, are of the number of those things which fall not under the Power of God; not through Impotency, or want of Strength, but through the Excellency and Perfection of his Power. For tho' God be Omnipotent, yet he can neither Walk, nor Sleep, nor die; for that these things would contradict the Perfection of his Essence. In this sense, the Scripture testifies that God cannot lye, nor deny himself. Hence it comes to pass, that tho' the Divine Power extends it self to Infinity, yet it is agreed among all Christians, that God cannot do those things which imply Contradiction, because he cannot lye nor deny himself. To this Truth your *Bellarmin* gives his Assent, *lib.* 3. *de Euch.* and all your Doctors subscribe to his Opinion. And upon this Ground we dispute with you, alledging, 1. That It is impossible

that Accidents should exist without any Subject; in regard it is Essential to all Accidents to inhere in their Subjects. In so much, that by vertue of that inherence it is; that an Accident is distinguish'd from Substance, Nor can any Accident be fancy'd, without some Subject to which it may adhere, and by which it may be supported; but that some such Accident must be fancy'd, which is no longer an Accident, which implyes a Contradiction. II. It is impossible that the Body of Christ should be in Infinite places remotely distant one from another in Earth, tho' he do not descend from Heaven, whither nevertheless he ascended after his Resurrection, as it could not have been, that he should have been in Heaven unless he had locally and visibly ascended thither from the Earth. III. It cannot be that any Body should be any where actually and properly, but it must be in the same place corporally and locally; because the manner of being somewhere, must correspond with the manner of *being* simply, which is the proper manner of the thing in dispute: And as a Spirit cannot be any where actually pre-

pteſent, unleſs definitely and ſpiritually; ſo neither can a Body be any where actually preſent, but corporally and circumſcrib'dly, for if it were actually in any place where it were not corporally, then it would ceaſe to be a Body. IV. It cannot be that the Body of Chriſt ſhould at the ſame moment of time, be viſible, palpable and circumſcrib'd in Heaven, and in infinite places of the Earth, after another manner Inviſible, impalpable, uncircumſcrib'd, without Extenſion, and Latent under a Point. V. It is impoſſible, that any ſingular or individual Thing ſhould be multiply'd in infinite places, and yet the Singularity and Individuality remain entire, without having its Unity deſtroy'd by that multiplication. VI. It is impoſſible that the thing contain'd ſhould be greater than the thing containing, And that the Body of Chriſt ſhould lye under a ſmall Morſel of Bread, or be ſtreightned within the Bowels of a Mouſe, in the ſame ſtature as he had when he was upon the Croſs: Theſe, and ſuch like Miracles as theſe, all ſprouting out of the Opinion of Tranſubſtantiation, we oppoſe as Impoſſi-

bilities; not that God wants Power, but because these things imply a contradiction And therefore we cannot be accused of any Blasphemy against Divine Omnipotency.

About 300 years ago flourish'd *Durandus de Sancto Portiano*, Bishop of *Meaux*, of the *Dominican* Order, of great repute among the Schoolmen, and one that *Rome* never yet declar'd a Heretick. He affirms Contradictory Penetration of Dimensions to be impossible, by means of which two Bodies shall be able to possess one and the same place; and argues against whatever has been produc'd to the contrary, tho taken from the Nativity of Christ, his Entrance among the Disciples, the Doors being shut, and his Ascent in Heaven; affirming, That it is more just and rational to say, that the Creature gave way to the Creator; so that the Heavens, if they were solid, parted asunder, to give free passage to their Lord; and that the Doors of the House where the Disciples met, miraculously open'd before him, that so he might more easily

Apud Bellarm. de Eucher. l. 3. c. 15.

come

come to them; and that the Womb of the Virgin was divinely dilated to facilitate his Nativity, than that they should oblige the Creator to penetrate other Bodies, and so to receive a Law from their Nature, rather then to give it Them. All which Expositions of *Durandus* may be defended and maintain'd out of the Word of God. *Psal.* 24. 7. 9. The Gates of Heaven are commanded to lift up their Heads, that is, to fly open to Christ, ready to ascend into Heaven, then under the name of the King of Glory entering in.

John 20. 26. It is not said that Christ came to his Disciples through the Doors shut, but at what time the Doors were shut, *Toon thureon kekleismenon*. Now suppose they might be open'd to him by the Ministry of Angels, as the Prison Doors flew open to *Peter*, *Acts* 12. 10. And as *Mat.* 28. 2. The Angel descended from Heaven, which removed the Stone laid upon the Sepulcher. *Luke* 2. 22. relates that the Blessed Virgin brought her offering to *Jerusalem*, and that there Christ stood before the Lord; *As it is written in the Law of the Lord, That*

every Male opening the Womb, ſhall be called holy unto the Lord. By which Law the holy Virgin had not been oblig'd, unleſs Chriſt at his Birth had open'd her Womb: Neither is it any obſtacle to her perpetual Virginity, in regard ſhe never knew Man; and for that this Gate through which the Lord of Hoſts paſt, according to the ſaying of *Ezekiel*, *Chap.* 44. 2. remain'd from that time always conſtantly ſhut. Now if the Crime of Blaſphemy were never imputed to *Durandus*, nor any of his Followers, for theſe ſeeming Attacks upon Divine Omnipotency, why are we reproach'd as the Enemies of the ſame Omnipotency, for only averring the ſame things? *Thomas Aquinas*, liſted among the Number of the Saints, vulgarly call'd the *Angelical Doctor*, and to whom they feign that the Statue of a Crucifix ſhould ſpeak theſe words at *Naples*, *Thou haſt written well concerning me, what Reward doſt thou expect?* This *Aquinas*, *Part* 3. *Queſt.* 76. almoſt quite through the whole Queſtion, affirms it impoſſible and contradictory for the ſame Body to be locally and circumſcrib'dly in

two

two several places; and alledges that the glorious Body it self of our Saviour, cannot be locally, visibly and circumscribedly, but in one place only; That in this manner now he is not in any other place than in Heaven; That he never is movable and visible in the Eucharist, or after any other manner than only Sacramentally. And whereas it has been said, that he has been seen in this most August Sacrament, under the Form of a Body, or of Flesh or of Blood; That it was neither the Body nor the Substance of Christ. Now if *Thomas* could not perswade himself, that it was possible for the Body of Christ to be locally in two different places, with whom *Vasques* the Jesuit, and all the rest at this time agree; and which is more, if he did not believe that that which was sometimes said to be seen in the Eucharist, was the Body and Substance of Christ, or prov'd the local Presence of his Body in the Sacrament; must we be call'd Blasphemers, who are of the same mind, and consequently assert, that the same Body cannot be actually present in two distrent places, in regard

gard the Actual Presence of any Body of necessity must be Corporeal. Local and Circumscrib'd? 'Tis true, I acknowledge a certain Sacramental Presence in the Eucharist, but different from that which *Thomas* has invented; not Physical and Real, but Moral and Significative, which is agreeable to the Being and Nature of the Sacrament; as also Super-Physical, and Real through Faith, in Vertue and Operation; which does not require a Physical and Real presence in the Substance either of the Person or of the Thing, *Job.* 8, 56. 1 *Cor.* 10, 3, 4.

As we are undeservedly accus'd of Blasphemy against the Omnipotency, so are the Accusations that follow meer Calumnies invented to inflame a hatred against us; yet the main Pillars to support the most learned Mr. *Prior's* Damnation of our Souls, it is a Capital Crime this, and highly deserving to be immediately rank'd next to the former. For in the next place you as-

Whether Protestants *teach that God is the Author of Sin.*

sert

sert, Mr. *Prior*, that we teach, that God is the Author of *Sin*; whence you infer that the Devil is our God, and that the Reformed go about to recal from *Orcus* the long since buried Heresies of the *Florinians*, and *Manichæans*: Nay, the Calumny was carried so high, that *Becanus* the Jesuit in his *Manual Controv.* propounds this Question; *Whether God be the Author of Sin?* as one of those which are controverted at this day between You and Us, and tho' we deny'd it, and complain'd of Injury done to us, wishing *Anathema's* to all that teach, that God is the Author of Sin, yet the Imputation continues, and our Adversaries would fain perswade us that we believe otherwise than really we do. As *Mercurie* in *Plautus* would have perswaded *Sosias*, that he was not the same Person he took himself to be.

However, do but turn over the Confessions of Faith, the Forms of Consent, the Publick Catechisms of our Church, and try whether you can find in them any thing that savours in the least of that Impiety. Come to our holy Assemblies, vouch-

vouchsafe to hear our Sermons, and try whether you can find any such thing there; nay, whether we do not openly and professedly teach the contrary, as often as occasion offers. So far are our Churches from this Blasphemy, that they expressly, and in formal Terms, reject this proppsition, *That God is the Author of Sin, Confess. Gal. Art.* 8. *& Belg. Art.* 13. They who lay this to our Charge acknowledge, that it is Affirm'd by none of us; only by certain Consequences they would withdraw it from some Sentences of our Doctors, acknowledging nevertheless, that *Zuinglius*, *Martyr*, *Calvin* and *Beza*, whom you have charged as guilty of this Crime, expresly and in formal Terms have condemn'd that Impious Axiom in their Writings; and whose Testimonies also your Doctors produce, as it is to be seen in *Bellarmin de amiss grat. l.* 2. *C.* 2. and in *Bacanus* after him, *l.* 3. *Manuel Cont. l.* 3. *B.* 5 *quæst.* 6 S. 4 Nay *Calvin* himself, against whom nevertheles you have the greatest Picque, is acknowledg'd by your Doctors, to have most effectualy confuted the same Impiety against the *Libertines that upheld it.* Truly

Truly, since the *Romanists* at this day will not allow that to be an Axiom of Faith which is not to be found literally in Scripture, but is only deduc'd from a certain kind of consequence, *That which is not cannot be*, that they should justly attribute to some of ours this Assertion, *That God is the Author of Sin*; because it seems to be consequentially deduc'd from some of their Sayings, seeing it is not only any where expresly Extant in any of their Writings, but is also expresly in plain words refuted, and rejected by the same Authors. So that if every one ought to be the Interpreter of his own words, we are rather to believe our own Authors, as to their Senses, than their Adversaries; who do not condemn them for what they have said, but with envious Eyes industriously search and pry into their Writings to find out Flaws and pretences of rejecting and condemning them.

Ours therefore are desirous to maintain, that all the Works of God were known to him from Eternity, *Act.* 15. 18. That nothing lyes conceal'd from him and that nothing happens in the World without

some secret dispensation of his, That he is not what *Epicurus* dream'd him to be, a slothful Spectator of those things which are transacted in the World; but that his Eternal Providence sits at the Helm, and that he steers and governs the Ship as he pleases himself. In him we have our Being, Live and Move; as St. *Paul* teaches us, *Act.* 17. 28. Also that our Sins and Transgressions of his *Law* are subject to the Government of his most secret Counsels; as Poysons may be wholsomly and profitably administred by a Prudent Physician; and as the Sun-Beams diffuse themselves over Mud, and penetrate rotten Carcasses, without being defiled. That God often punishes Sins by Sins; and that not only the Hearts of Kings are in his hands, as *Solomon* tells us, *Prov.* 21. 1. But universally of all Mankind, like a stream of Waters, so that he may incline them which way he pleases.

Lastly, after a *wonderful and most ineffable manner*, as St. *Austin* speaks *Enchirid C.* 120. *That what is done contrary to his Will, is not always done without*

out his Will, becauſe it could not be done if he did not permit it; neither does he permit againſt his Will, but voluntarily. As he is Good, he would not permit Evils to be done; unleſs, as he is Omnipotent, he could bring Good out of Evil. Now tho' ſome of ours, deſirous to explain themſelves concerning theſe moſt conſtant and perpetual Truths, have made uſe of ſome Expreſſions ſomewhat harſh, they are not therefore preſently to be condemn'd; much leſs are others to faſten upon them, whatever may be squeez'd from their Sayings, by certain violent and malicious Conſequences.

But what Sayings of our Divines will you *Romaniſts* produce, to give credit to your Calumnies, the like to which I will not ſhew you in Scripture? *Joſeph*, Gen. 50. 50. ſaid to his Brethren, *That the ſame evil which they had contriv'd againſt him, God had contriv'd for the beſt, to the preſervation of a mighty People*; that is to ſay, Divine Providence concurring with their Theft, and making uſe of it to a wholſom end. The Lord himſelf teſtifies, *Exod.* 10. 1.

That he exaſperated and harden'd the heart of Pharaoh and his Servants, tho' *Moſes* had wrought all his Miracles in the midſt of them. By *Nathan*, 2 *Sam.* 12. 11, 12. he declar'd to *David*, *That he would ſtir up evil againſt him out of his own houſe, and that he would cauſe his Wives to be Raviſhed before his face, and deliver them to his Servants, who ſhould lye with them in the open Sun*; adding alſo thoſe words, *Thou didſt this ſecretly, but I will do this thing before all Iſrael, and before the Sun.* Such like Expreſſions are to be met with, *Iſai.* 6. 10. and 63. 17. *Act.* 4. 27. *Rom.* 1. 24. And would I be prolix, I could demonſtrate, that there has been nothing ſaid by Ours in this Matter, but that much harſher has fallen from the Pens of the moſt Learned Men in your Church, nay, what whole Societies maintain at this day, in the very Boſom of it. Let one ſerve for all; that is to ſay *Bellarmin*, who, *l.* 2. *de amiſſ. Grat.* C. 13. thus goes on, 'God does 'not only permit the Wicked to com-'mit many Evils, neither does he only

forſake

'forsake the Godly, that they may be con-
'strain'd to suffer whatever injuries the
'Wicked shall offer them; but also he
'presides over those evil and malicious
'Wills, rules and governs them, twists
'and binds them, by working in them in-
'visibly; so that although they be evil out
'of their own vicious inclinations, yet
'they are dispos'd by Divine Providence
'more to one sort of Mischief than ano-
'ther.

III. As it cannot be without extream injury said of us, *That we make God the Author of Sin*; so it is no less maliciously fixed upon us in your Church, to the end you may have a pretence the more freely to condemn us, That we maintain, That Christ despair'd upon the Cross, and that the grievous Torments which he felt in his Body, would have little avail'd, unless he had also suffer'd in his Soul the Torments of the Damn'd. But look upon the Tenth Section of the *Gallican Catechism*, where the contrary is expresly asserted; that is to say, that

Concerning Christ's Despair on the Cross.

Chriſt ſtill hop'd in God in the midſt of all his Agonies, even then when he cry'd out in the depth of all his woes, *My God, my God, why haſt thou forſaken me?* As if his Father had been in wrath with him, and had deſerted him. It behov'd Chriſt, to the end he might free the Souls together with the Bodies, to ſuffer the Puniſhment of our Sins, as well in his Soul as in his Body.

The moſt Learned among you in this Point, are of the ſame Opinion with us. Cardinal *Cuſanus*, *Exercit. Spirit. l.* 10 *ex Serm. Qui per Spiritum*, has utter'd thoſe things upon this Subject, without any Cenſure of your Church, which would have been adjudged Blaſphemous and Impious in the Reformed, had they dropt it from their Pens. 'The Paſſion of 'Chriſt (ſays he) then which none could 'be greater, was like that of the Damn'd 'that cannot be more damn'd; that is to 'ſay, even to the Torments of Hell. In 'his behalf, ſays the Prophet *David*, The 'pains of Hell compaſſ'd me about, ne-'verthleſs thou haſt brought my Soul 'out of Hell. But he is the only Perſon, 'who

'who through such a Death, enter'd into 'that Glory. That same Pain of Sense 'conformable to the Pains of Hell, he 'was certainly resolv'd to suffer, to the 'Glory of God the Father; that he might 'shew, that he was to Obey him to the 'extremity of Punishment. For this is to 'glorifie God by all possible manner of 'means. And thus our Justification comes 'solely from Christ. For we Sinners in 'Him discharge the debt of Infernal 'Torments which we justly deserve, that 'so we may atain to the Resurrection of 'Life. *Suariz.* also, of the same Order; 'in 3 *Thom. Quæst.* 52. *Art* 4 *Disput.* 43. 'Sect. 1. relates out of *Medina*, 'That 'some Catholicks believed that Christ 'suffer'd outwardly some Pains of the 'Damned in Hell, yet not in the same 'manner as the Damned suffer, that is to 'say, against their Wills or with Disorder 'and Confusion, but out of extraordinary 'Charity. What more have ever any of Ours said, not to offend Christ, but out of a desire to seek the Fountain of Sweetness in the Bitterness of his Woes; the Harvest of Joy in his Sadness, Security of Heart

in

in his Horror, and thereby to acknowledge his Victory the more Illustrious, by how much the Combat was more Terrible which he undertook, and the Triumph the more Glorious, by how much the more Dreadful the Labors were that he sustain'd? But from the Pens of which of Ours dropt any thing like that, which *John Ferus* both taught, and wrote upon this Subject? *By Birth a Teutonic* (says *Sixtus Senensis*, a *Dominican* Biblioth. *l.* 4.) 'Of the Order of *Minors*, Preachers in 'the Chief Church at *Mentz* a Person 'highly learned in Theology, endu'd 'with a singular Eloquence, whose Equal 'in the duty of Evangelical Preaching 'the Catholick German Churches at this 'time have not to shew, because he wrote 'in a more free and polite stile, Pious and 'Learned Meditations, according to the 'Catholick Doctrine. This Man there-'fore upon *Mat.* 27. discoursing of Christ's Exclamation upon the Cross, has these Expressions; 'Christ at this hour 'put off God, not by Exposing himself, 'but by not Feeling, he set aside the Fa-'ther, that he might act the Man. Thus

'God

'God the Father now does not act the part 'of a Father, but of a Tyran, tho' in the mean time he had a most tender Affection for Christ. And in another place; 'Christ that he might set Sinners free, 'put himself in the place of all Sinners; 'not Stealing, nor committing Adultery, 'nor Murther, &c. but Translating to 'himself the Wages, Punishment and 'Desert of Sinners, which are Cold, 'Heat, Hunger, Thirst, Dread of Death, 'Dread of Hell, Despair, Death and 'Hell it self, that he might overcome 'Hunger by Hunger, Fear by Fear, 'Horror by Horror, Despair by Despair, 'Death by Death, Hell by Hell, and 'in a word, Satan by Satan. Go then, Reverend Mr. Prior, and bring me any Reformed Doctor that ever talk'd at this Rate, which nevertheless in *Ferus* the Monks never any of your Party censur'd for Blasphemy.

IV. These more grievous Calumnies being thus wip'd off, the rest that remain behind are too slight for me to spend much time in refuting them. The most of your Party

cry

Of Protestants *being Enemies to the Blessed Virgin and Saints, Mortification, &c.*

cry out; That we deserve to be damn'd, because we are Enemies to the Blessed Virgin, and the Saints, as also to Mortification, &c. Are we to be traduc'd as Enemies to the Blessed Virgin, who understand that we cannot be so, but we must cease to be Christians, who believe her now in Heaven, enjoying Celestial Glory near her Son? Who know that on Earth she was the truly happy and Blessed Mother of our Lord and Saviour? Are we to be accounted the Saints Enemies, who boast of their Communion in our Creed, and by the Imitation of their Examples, as much as in us lies, labour up the same Hill, to the same Reward? But you will say, that the Reformed do not adore the Blessed Virgin, nor the Shrines of the Saints, &c. I Answer, That we abstain from that sort of Worship, not out of hatred and contempt of the Blessed Virgin, but lest we should offend them, by paying to them that Religious Worship which is only due to God. The Faithfull in the Old

Testa-

Testament, never gave these Honors to the Prophets, and Patriarchs deceas'd, and yet they were never accounted their Adversaries. For four hundred years together, there was no such Adoration us'd in the Primitive Church. And Antiquity anathematiz'd the *Collyridians*, leaning that way, and saluting the Holy Virgin by the Title of the *Queen of Heaven*, as we find in *Epiphanius*, *Hæres.* 79. *tom. Collyrid. The Body of Mary was really Holy, but no God. She was really a Virgin, and an Honourable Virgin; but not intended for our Adoration, in regard that she Ador'd him that was begot of her Flesh.* And moreover, by the Example of the Angel refusing the Adoration and Worship from *John*, he proves, that *much less* the Virgin *Mary* either desires, or ought to be Worshipp'd. But what he said particularly of the Virgin, that did St. *Austin* affirm at the same time, concerning all the Saints; that is to say, *That they are to be Honour'd in respect of Imitation, not to be Worshipp'd in respect of Religion*; l. de vera Relig. c. ult.

V. Nei-

V. Neither can they find any thing in us, that is repugnant to Chaſtity, ſobriety, Mortification of the Fleſh, and Study of Good Works. For to all theſe things we Paſtors frequently and ſeriouſly in our Pulpits exhort our Flocks. Nor by the Grace of God do we ſo live, that we ſhould be thought to have proclaim'd open War to all Vertue and Godlineſs. For our not allowing that Law of Celibacy, ſo burthenſom to the Clergy, is no hatred of Chaſtity, when Celibacy it ſelf, is that which has turn'd away ſo many, and ſtill hurries multitudes from the true Paths of Chaſtity. Inſomuch as *Pius* II. as *Palatina* relates in his Life, was wont to ſay, *That Wedlock was deny'd the Prieſt upon good Grounds, but that for better Reaſons it ought to be reſtored to him.*

Of Proteſtants *being Enemies to Charity, Sobriety, &c.*

We are not averſe to Sobriety and Faſting, becauſe we reject thoſe ſuperſtitious Obſervations; upon the Preſcribing of which the ſame thing is ſaid to

us, as formerly they uſed to ſay, againſt whom the Apoſtle writes, *Col.* 2. 21. *Eat not, taſte not, touch not*; and to which, upon the ſcore of our Conſciences, we cannot ſubmit. Not that we are ſo addicted to luxurious Lives, or ſo ſtudious to indulge our Appetites, but becauſe they put a Bridle upon our Conſciences, contrary to the Liberty purchas'd us in Chriſt; and conſtitute the Eſſence of Faſting, not in humbling the Mind before God, and Veneration of his Deity; but in the nice Choice of ſome ſorts of Meats, and Rejecting others; and becauſe they affirm, that by ſuch bodily Exerciſes, and ſuch kind of Diet, our Sins may be expiated, and that Men thereby Merit Eternal Life. We do not hate the Mortification of the Old Man, while we reject the publick Whippings and affected Macerations of thoſe who had rather exerciſe Cruelty upon Nature, than correct the Corruption of it, and who ſeem to bear a hatred to their own Fleſh, contrary to that of the Apoſtle, *Eph.* 5. 29. Whereas they ought rather to ſubmit the Affections of their Hearts

to the Will of God. For if it were ſo much a Duty to Chaſtiſe and enſlave your outward and viſible Bodies, the *Baalites*, *Brachmans*, Prieſts of the *Syrian* Goddeſs, the *Mahometan* Monks, and thoſe *Whipſters* which about two hundred years ago the *Roman* Church numbred in the Liſt of Hereticks, have outdone and ſtill outdo you in thoſe Rigorous Exerciſes. But the Body which thou art to ſubdue, is the Body of *Sin*; and the Members to be extirpated, are the Vices of it, as the Apoſtle ſays, *Col.* 3. 5. *Mortifie your Members which are upon Earth*; *Fornication*, *Uncleanneſs*, *inordinate Affection*, *Evil Concupiſcence*, *and Covetouſneſs which is Idolatry*. Laſtly, it is no hating of good Works, to pronounce them neceſſary for Salvation; yet ſo, that they may but only be the way to the Kingdom, and not the Cauſe of Reigning; the cauſe of our Salvation being ſolely aſcrib'd to the Mercy and Grace of God in Jeſus Chriſt, and by no means to our Merits, Joyned with his, as if they could be Aſſiſtant toward ſo great a Benefit. But would to

God,

God, that ſetting aſide theſe Controverſies about the Uſe of Good Works, we could but give our Minds both of us to practice them with a ſincere Charity; then Mr. *Prior* would not be ſo highly exorbitant in his Unchriſtianlike Judgment concerning us. Then again, how can any hatred of the moſt Sacred Euchariſt be affixed upon the Reformed, who urge nothing ſo much as the entire taking of it under both kinds, in conformity to the Inſtitution of Chriſt; and who believe concerning it, both what the Scripture holds forth, and what the Fathers of the Ancient Church deliver? But it is no hatred of this moſt Auguſt Sacrament, to refuſe to kneel to it, and to pay the higheſt degree of Veneration to it; as it is the Cuſtom in your *Roman* Church. We abſtain from this Adoration of the Euchariſt, leſt we ſhould pay to the Creature, what is only owing to God. The Sacraments are Holy things, which are to be looked upon with decency and reverence, but not to be Adored. The Brazen Serpent among the *Iſraelites* was a Sacred Thing, and as it were the

permanent Sacrament of our future Redemption by the Croſs of Chriſt; but yet the *Iſraelites* were Idolaters, ſo ſoon as they began to Adore it, and Worſhip it with Franckincenſe. We do not read that the Apoſtles Worſhipt this Sacrament. Chriſt indeed is to be Ador'd in the Uſe of this Sacrament, as in every Religious Performance; and in that ſenſe it is true what St. *Auſtin* ſays upon *Pſal.* 98. *Let no Man eat his Fleſh, unleſs he have firſt Ador'd*; which words, *Gloſſ. decret, in Can. Acceſſerunt & diſtinct.* 2. of Conſecration, are interpreted of Spiritual Eating; ſo that he thence infers an Argument, *That no Mouſe can receive the Body of Chriſt.* But the Sacrament it ſelf cannot be the Object of our Adoration, nor can the Preſence of the God of Chriſt in the Sacrament be the Ground of it. *Such is the miſerable ſervitude of the Soul to take Signs and Symbols for Realities; ſo that it cannot lift up the Eye of the Mind above the Corporeal Creature to receive Eternal Light*, as St. *Auſtin* ſays, *lib.* 3. *de Doctrin. Chriſt. c.* 5. Without doubt, Antiquity never knew

knew what Adoration of the Sacrament meant; and as little known to them was the Modern Practice of carrying it about the Streets, or of erecting to it, in the Highways, Altars hung about with Tapeſtry, or of ſhewing it to the People, at certain Hours of the Day, when the Maſs is not Celebrated. At that time it was diſtributed to the People, either Sitting or Standing, generally upon the Lord's Days, when it was chiefly Adminiſtred, as appears out of *Juſtin*, *Apol.* 2. but never Kneeling; becauſe it was a Crime among the Primitive Chriſtians to Kneel upon the Lord's Day, as all the Learned agree. Nor do the *Romaniſts* deny but that there is ſome danger of Idolatry in this Adoration; becauſe that many things are required in Tranſubſtantiation, which whether they are really ſo as they ought to be, is not evidently apparent to any Man. Therefore the Famous *Biel. Lect.* 50. in *Can.* letter *O* propoſes to himſelf this difficulty; *Becauſe an Error may happen in Conſecration, by means of which that effect of the Conſecration is hindred; as if the Perſon*

that Conſecrates be no Prieſt; or becauſe he errs in Form, or becauſe the due Intention is wanting; nor can he that ſtands by, be ſure that any Tranſubſtantiation is made; no nor the Prieſt that Celebrates; becauſe he is not abſolutely certain, whether he be a Prieſt or no, in regard the Intention of his Ordainer is not poſitively known to him; all which things conſider'd, how can he that Adores the Sacrament, avoid the danger of Idolatry? For if he Adores an Unconſecrated Hoſt, which he thinks to be Conſecrated, he commits Idolatry. Nor does he propound any other Remedy to eſcape this danger of Idolatry, than a Conditional Adoration; which whether it pleaſes your modern Doctors or no, I know not. Theſe are his words, *Litt. R. Reſp. Secundum Aelx. part.* 3. *quæſt.* 30 *memb.* 3, *art.* 1. *Sect.* 3. and after him Biſhop *Thomas*, and St. *Bonaventure in* 3. *diſtinct.* 9. 'That the Hoſt or Euchariſt 'upon the Altar ought to be Ador'd, upon condition, that all things requiſite to the Conſecration, are ſo as they ought to be. Since then the Adoration of

of the Sacrament is dubious and dangerous, we of the Reformed Church are not to be accounted Enemies of the Sacrament, because we do not adore it, following that course which is safest and void of all danger lest we should Adore what we know not, like the *Samaritans* of old, *John* 4.

Lastly, We cannot be traduc'd for being Enemies to any profess'd legal Order whether Political or Ecclesiastical; since it is our desire that all things should be done decently and regularly in the Church according to the Apostolic Precept, 1 *Cor.* 14. 40. And for that we press nothing more urgently in the Public Government, than due Obedience to the Magistrates, ignorant of the dangerous Axioms of you *Roman* Church, which tear up by the Roots the Authority of Princes, and Subject the Heads and Diadems of Kings and Emperors to the Mitre and Feet of the Pope, Nay we are in this Point so rigid in our Duty, that *Belarmin* complains, *that we give too much Power to the Magistrates, c.* 17. *de Laicis.* But because we hold, *That the Laws of Men do not bind*

the

the Conſcience, it is not to be taken in ſuch a ſence, as if we deny'd *That Men were to be obey'd becauſe of our Conſciences*, but only as making this difference between Human and divine Laws, *That the latter only bind and Subject the conſciences immediately and of themſelves*: *and Bellarmin*, C. 9 *de laicis*, confeſſes; *John Gerſon*, Chancellor of the Academy of *Paris*, *devit. Spirit. Lect.* 4 and *Jacobus Almain*, a Doctor of the *Sorbonn*, *de Proteſtat. Eccleſiæ*, *quæſt.* 1 *Cap* 10 both Famous Men, and neither of them taxed with any Error in Faith.

We do not allow ſo many Rites and Ceremonies in the Church, not out of any hatred of Order and Decency; but out of a juſt abhorrence of Tyranny and Superſtition. The more Night comes on, the more the darkneſs encreaſes. Multitude of Ceremonies are ſo far from helping, that they ſtifle Piety. If the *Romans* Pontiff Preſſ'd no more than only a certain Primacy among the Biſhops of the Weſt, for Orders ſake; and that by a poſitive, Humane and not Divine Law, he might then perhaps have ſome pretence to com-

plain

plain of us, for refuſing to acknowledge ſuch a Primacy, as Enemies to Order in the Church; and yet there might be a Decency obſerv'd therein, without any ſuch Primacy, as is apparent from the Example of our Churches. But we are not to be accus'd of deſpiſing Order, while we only reject his Authority; in regard he arrogates to himſelf an abſolute Primacy in the Univerſal Church not only of Order; but of Power, Authority and Juriſdiction; by vertue of which he pretends to be Monarch of the whole Church *jure Divino*, contrary to the ſaying of St *Cyprian*, *de Simpl. præl. A Biſhoprick is that, of which a part is held by ſeveral in particular to make up the whole*

Thus far we have diſcuſſ'd the more weighty and more heavy Calumnies which are caſt upon the *Proteſtants* by the *Romaniſts*, on purpoſe to render them odious to the People, and that they may have ſome Pretence to deliver them up to the Flames of Hell. Now there are ſome other Motives of this raſh Judgment to be examin'd, that there may not the leaſt ſhadow of Reaſon remain to ſupport it.

There

There is no Name by which we are more frequently mark'd out than that of *Heretieks*; and under this Title you, Mr. Prior, Anathematize us tho' not the Firſt. For the Pope every year in his *Bull* entitul'd, *Cæna Domini*, Brandiſhes his Thunder of Excommunication over our Heads, and Interdicts us from all Society with *Roman Catholicks*, ſo that they dare not either read our Books nor hear our Sermons. Where ever the Rigor of the Inquiſition reigns, our People are hurry'd before its cruel Tribunal, as to the Altars of *Buſiris*, and the *Roman* Doctors preſently Preach to us the Axioms of their School, 'That Hereticks and Excommunicated Perſons 'ipſo facto, loſe the Dominion and Pro-'perty of their Goods and Eſtates; that 'they are incapable of all lawful Juridicti-'on; that they do more harm in a 'Common-wealth than Whores; nay 'than Jews and Turks; ſo that 'tis better 'to tolerate Brothel-houſes and Syna-'gogues than their Meetings: That for 'this reaſon the Pope has power to de-'prive Kings of their Dignity; to abſolve 'Subjects from their Oath of Fidelity

'given

'given to the Magistrates: That a Hus-
'band may forsake his Wife upon this ac-
'count, if she presume to bring up the
'Children, common to both in Heresie,
'altho' the Husband had condescended
'and engaged his Promise upon the Con-
'tract of Marriage. Lastly, that Faith
'given to Hereticks, may be violated
'without any remorse of Conscience.

Whether Protestants *be Hereticks.*

However I maintain this Crime of Heresie to be unjustly, and out of meer Calumny fixed upon Us, the word being taken in that sense, wherein the Scripture condemns Heresie; as when St. *Paul* reckons it among the *Fruits of the Flesh*, Gal. 5. 20. and commands *Titus* to *reject a Heretick*, Tit, 3. 10. I say, *Protestants* are no Hereticks in that sense wherein Heresie is condemn'd in Scripture. Certain it is, that the Signification of this word is in general more diffus'd among the Antients and in particular more largely us'd among the *Romanists*, and that among both they are frequently tax'd of Heresie, who according to the Scripture

pture are very remote from it. Firſt, in general among the Antients: For *Philaſtrius* Biſhop of *Breſcia*, contemporary with St. *Ambroſe*, reckons for Hereſie the Opinion of thoſe that attributed the Epiſtle to the *Hebrews*, to *Clement* or *Barnabas*, as alſo the Opinion of them that affirm'd the Stars to be fix'd in their Celeſtial Globes. Whether or no were the *Quartodecimans* juſtly deem'd Heretick, becauſe they would have *Eaſter* to be preciſely Celebrated upon the Fourteenth Moon? For this was the Opinion of all Churches of *Aſia* the *leſs*, and which *Polycrates*, a Holy Man, ſtiffly maintains from Apoſtolical Tradition. And when *Victor* Biſhop of *Rome*, preſum'd about two hundred years after Chriſt, for that reaſon to Excommunicate the *Aſiatick* Churches, that is to ſay, to renounce Communion with them; *Irenæus* of *Lyons* ſharply reprov'd him, as the Epiſtles of *Polycrates* and *Irenæus* extant about this matter in *Euſebius*, declare. *Hiſt. Eccleſ. 5. l. C. 23 & 24* Was *Arius* deſervedly numbred among the Hereticks, becauſe he acknowledg'd no difference

ference, *jure Divino*, between a Bishop and a Presbyter? For it is not evident that the Scripture acknowledges any such difference; and that St. *Jerom* upon *Cap.* 2. of the Epistle to *Titus*, was plainly of the same Opinion; nay, and according to *Medina* in *Bellarmin.* That St. *Ambrose*, St. *Austin*, *Sedulius*, *Primasius*, and other the most Famous Fathers of the Church were all of the same judgment.

Then again, without question, *Rome* does no way approve the Antients for numbring the *Angelics* among the Hereticks, because they gave Religious Worship to Angels, which she her self defends, or those who by St, *Austin* are call'd *Nudipedales*, or *Pastalorynchites*; against the *former* of which, it is objected, That they went Bare-foot, seeing that at this day, this is one of the greatest Marks of extraordinary Sanctity among you *Romanists.* The *other* are tax'd to have possess'd a certain sort of Religious Silence, which the *Carthusian* Monks however make no small part of their Glory, Or the *Collyridians* of *Epiphanius*,

nius, *Hereſ.* 79. who offer'd to the Bleſſed Virgin little Cakes or Wiggs, in Greek call'd *Kollerides*, and gave her the Title of *Queen of Heaven*: Which they that now refuſe to do, are accounted Hereticks. Or the *Starolatræ* of *Nicephorus*, *Hiſt. l.* 18. *C.* 54. who, as the Name imports, worſhipt the Croſs; which moſt of you aſſert is a Duty to be done; *Gretſer* the Jeſuit affirming, who in that, follows *Thomas Cajetan*, *Valentia* and *Vaſquez*, that it is the more common Opinion among thoſe of his Religion, *l.* 1. *de Cruce*, *c.* 49.

More particularly among the Modern *Romaniſts* under *Gregory* VII. The Collation of Benefices by Princes, and by *Cæſar*, was call'd the *Simonian* and *Henrician* Hereſie. And as often as in matters meerly Political, any difference happen'd between the Kings and Emperors, and the Biſhops of *Rome*, they declar'd them Hereticks. Thus *Boniface* VIII. declar'd *Philip* the Fair, King of *France*, an Heretick, becauſe he ſent none of his Soldiers to the Holy War. Thus *John Albret*, King of *Navar*, was declar'd a Here-

Heretick by *Julius* II. because he took part with *Lewis* XII. tho the Quarrel was not about Matter of Faith; and by vertue of that Condemnation he lost his Kingdom, which the *Spaniards* has kept ever since. *John* XXII. pronounced *Lewis* of *Bavaria*, the Emperor, a Heretick, because he defended the Cause of the *Franciscans*, at that time out of the Pope's Favour; but more particularly that of *Ockam*. I forbear to mention any more.

We must therefore restrain the Signification of this Word, and a little more diligently examin, who is properly an Heretick, to the end we may the more easily prove the *Protestants* not to be guilty of this Crime. 'An Heretick '(in my Opinion) is one, who, for the 'sake of Temporal Profit, but chiefly 'of Honour and Supremacy, or of 'Lordship, either founds, or follows 'False and New Opinions. Thus St. *Augustin*, *de utilitate ad cred. Honor. c.* 1. Now in this sense we are not Hereticks: For tho' the Opinions were False which we uphold, yet we could not be said to

follow them for the ſake of any Temporal Profit, more eſpecially of Honor or Supremacy, but only for the obtaining of Salvation, and upon the only Motive of our Conſcience; in regard it is plain to all the World, that God has annexed to our Profeſſion Reproach, the Croſs and Poverty; and that the *Proteſtants* often experience the Truth of that Sentence of St. *Paul*, *All that will live godly in Chriſt Jeſus, ſhall ſuffer Perſecution*, 2 Tim. 3. 12. Let Cardinal *Bellarmin* come in for a ſhare too. Why? Becauſe he has hit upon a moſt powerful means for me to demonſtrate to Mr. Prior, *That we are no Hereticks*. He therefore, *c.* 8. *de not. Eccleſ.* going about to prove, that there is no Church among the *Greeks*, notwithſtanding the continued Succeſſion of their Biſhops from the Apoſtles time; at leaſt from the Reign of *Conſtantine* the Great, under whom he believes the *Conſtantinopolitan* Church began, ſays, 'That the *Greeks* were lawfully convicted 'in three full Councils, the *Lateran*, 'that of *Lyons* and the other of *Florence*, 'of Hereſie and Schiſm, more eſpecially of

'of the Hereſie about the Proceeding of 'the Holy Ghoſt from the *Son*.

This Queſtion about the Proceeding of the Holy Ghoſt, I do not pretend to enter into: nor do I ſee any difference between the *Latins*, affirming the Holy Ghoſt to proceed from the Father and the Son; and the *Greeks*, alledging that He proceeds from the Father through the Son. This is that which I think worthy Obſervation, That after all the *Tridentin* Deciſions, whereby the greateſt part of the Opinions of our Churches were condemned for Hereſies, *Bellarmin* attributes no other Hereſie to the *Greeks*, beſides that of the Proceeding of the Holy Ghoſt. Whence it follows, that among the *Greeks*, the Mariage of Prieſts, Communicating under both kinds, and with Leavened Bread; the rejecting Extream Unction, Auricular Confeſſion, Tranſubſtantiation Purgatory. and Pontifical Monarchy, were no Hereſie; in all which the *Orientals* agree with us.

Now if theſe Articles of the *Greeks* had been Heretical, how comes it to paſs,

that the *Lateran*, *Lyons* and *Florentine* Councils, which enquir'd into their Errors, paſt them by? But if they were not Heretical among the *Greeks* in the Eaſt, why ſhould they be ſo among the *Proteſtants* in the Weſt? If among the *Greeks* it be no Hereſie but only a Schiſm to reject the Papal Authority, and to ſhake off his Yoke, why muſt it be a pernicious and Capital Hereſie among the *Proteſtants*? Neither is it to be doubted, but that if the *Greeks* would have Subjected themſelves in the *Lateran* Council to the See of *Rome*, all the above mentioned Articles, except the denyal of the Popes Supremacy, had been allow'd them. Whence it is apparent, that thoſe Articles are neither Heretical, nor pernicious in Faith, nor deſtructive of Salvation, ſince it was poſſible that the *Greeks* retaining them, might nevertheleſs have been true Members of the Catholick Church, and conſequently capable of Eternal Life.

But that none may think I am overcuriouſly romaging for my Juſtification in the Theſis's of my Adverſaries, that I may ſlip out at length at ſome Backdoor, I ſhall add

add ſome direct Reaſons for our Innocency, which cannot be Anſwer'd.

Firſt therefore, no Man can be traduc'd as an Heretick, and Branded with an Infamous Crime unleſs it be ſufficiently apparent, that He, as the Scriprure ſays, has receded from the Holy Command of God, and ſuffer'd Ship-wrack of his Faith. For as St. *Auſtin* ſays, *de unit. Eccleſ. C.* 5. 'No Man is to be branded with an igne-'minious Mark, unleſs it be firſt prov'd 'by moſt manifeſt Proofs that the Mark 'belongs to Him. And therefore f rmerly Councils were aſſembled, as well Provincial as General, for the Conviction of Hereticks; wherein it was lawfull for the Offenders to defend themſelves, and the Cauſe was ſeriouſly examin'd by the *Rule* of Faith and the Documents of Sacred Scripture. Neither did paſſion prevail among them, but Truth and the fear of God. But in reſpect of the *Proteſtants*, no ſuch thing was ever obſerv'd; for againſt them they began preposterouſly with Execution. The firſt Arguments of their Adverſaries, were Halters, Fire and Sword, according to the Diſtich affixed to the Bed

Bed of *Charles* V. at the *Augustan* Dyet, in the Year 1530.

Utere jure tuo, Cæsar, servosque Lutheri,
Ense, Rota, Ponto, Funibus, Igne neca.

Cæsar, use thy own Power, and *Luther's* Fry
With Halters, Swords, Wheels, Fire and
Sea destroy.

Whence it came to passe, that after a thousand sorts of Executions, and numberless Martyrs consum'd by violent Deaths; at length a Council was assembled, but packt and consisting of none but the Capital Enemies of the *Protestants*; nor to hear them calmly and mildly, nor to discuss their Cause with Charity and Meekness but to brandish and rattle ov'r their Heads the Thunder of *Anathema's*. Neither were they ever admitted or heard in this Council, I mean that of *Trent*; the History of which if read is sufficient to display the Justice of it. Nay, *Rome* it self was asham'd of this Council; for she only publish'd the Canons and Decrees, but diligently suppress'd the Acts; which nevertheless were afterwards, through the singular

singular Providence of God brought to light by *Paul Sarpio*, a *Venetian.* of the Order of the *Servites*, under the Name of *Pietro Soave Polano*, to the great astonishment and detestation of all Men, whose Judgments were more sound and impartial.

In the second place, there is no Heresie, where there is no stubborn Obstinacy, nor wilful persisting in the Error. This *St. Austin* teacheth us, *Epist.*162. *They who defend not their Opinion with any stubborn Animosity tho' false and perverse, more especially, if not brought forth by the boldness of their own presumption, but having received it from their Parents, either sedue'd or fallen into Error, seek after the Truth with industrious care, ready to be corrected when they have found it, are not to be numbred among Hereticks.* Now the Reform'd are far from any such stubbornness, nothing retains them in their Religion but the force of Conscience through the Evidence of Truth. We dayly offer those who accuse us of Heresie, to forsake the Error, if we are in any, so that they shew it to us with the light of Truth.

For

For vvith that only Daughter of Heaven vve are enamour'd even to Death, vvho alone can recover and aſſert our freedom. If vve diſcover any extraordinary Zeal and Fervor (I vviſh it vvere more ervent) in our Profeſſion, that is not to be imputed to any *Spirit of Contradiction*, but to that moſt firm perſvvaſion of our *Hearts*, through the Celeſtial Illumination of the Divine Word, that we are in the way of Truth. But yet a little farther.

Whether Proteſtants *be Schiſmaticks.*

Thirdly, As a Cat has an enmity againſt a Bat, and will eat it, either becauſe ſhe takes it for a Mouſe or a Bird; ſo you *Romaniſts* proſecute us *Proteſtants* with an implacable hatred, and damn us to the Flames of Hell, either as Hereticks, or, if that pretence fail, as Schiſmaticks. For they who deal moſt gently by us, can afford us no better than to lay to our charge the Crime of Schiſm, the Rending of the Seamleſs Garment of Chriſt, the Viper's Skin, and the breach of Churches Unity. But as far as we are from Hereſie, ſo far are we likewiſe from Schiſm; and of this Crime

Crime it will be as easie to clear our selves as of the former.

First therefore, tho' the first Authors of the Reformation had over-hastily deserted the *Roman* Communion; which cannot be said, in regard that they try'd all ways to preserve themselves in it, with safety to their Consciences; nevertheless they who were born after the Schism, and prefer the *Protestant* Communion before the *Roman*, because they find Satisfaction of Conscience in it, which they have no prospect of in the other Communion, cannot be accus'd of Schism, nor can be censur'd to have lost the hopes of Salvation, because they persevere in the *Protestant* Communion. This perhaps, Mr. *Prior*, you look upon as a Paradox, and yet it may be prov'd without any great difficulty. Certain it is, that formerly, under *Jeroboam* ten entire Tribes, a Schism happening, deserted the Communion of the Church and Temple of *Jerusalem*, of which God had said, *My Name shall abide there*; and having made choice of *Dan* and *Bethel* for the places of Publick Worship, joyn'd Idolatry to their Schism: For the Calves

of

of *Dan* and *Bethel*, under which they ador'd God, were moſt aſſuredly Idols. Nevertheleſs it is a Queſtion whether the Poſterity of theſe Schiſmaticks, born in the time of the Schiſm it ſelf, and as it were carried away with the Torrent of it, are to be excluded from Salvation, ſo that they abſtain'd from the Worſhip of Idols at that time? The reaſon of the *Doubt* ſeems very great; for that God, long after the Schiſm, ſtill acknowledg'd the ten Tribes for his People, ſent his Prophets to them, and intruſted them with his extraordinary Oracles. *If* then it cannot be ſaid of theſe Ten Tribes, ſo notoriouſly Schiſmatical, that there was nothing remaining of the Covenant of God, and Light of Nature for them, who were as it were ſwept away with the Torrent of Schiſm; much leſs are the Modern *Proteſtants* to be excluded from Salvation, and formally to be accounted Hereticks, tho' it ſhould be granted that the firſt Authors of the *Schiſm* did ſin againſt the Rules of Charity, and over-haſtily broke the Bond of Unity; eſpecially ſeeing that the Divine Worſhip under the New Teſtament

is not fixed to *Rome*, and the *Quirinal* Mount, as it was to *Sion*, and the Temple of *Jerusalem*.

But there is no necessity that we should over earnestly desire the Assistance of the Ten Tribes; our Cause would be but in a desperate Condition, should it stand in need of their Aid. I must confess, we did depart from the Church of *Rome*, and that another Worship was set up in the West, as to External Rites, than was publickly receiv'd before the time of that departure. But I deny that this departure, so far as concerns our selves, was a Schism, rather I averr, on the other side, that it was lawful and just, and that they are to be accounted Schismaticks, who were the occasion of so necessary a departure, that caus'd the Wound to Gangrene, and shut the Gate against all Peace and Re union of the Church. For sometimes it may be convenient to desert some Societies that profess the Name of Christ, if there be taught among them any other Gospel than what we have receiv'd from the Apostles. This is a

thing not to be queſtion'd. Hence *Apoc* 2 6. the *Epheſians* are commended, becauſe they hated the *Nicolaitans*. On the other ſide, the *Pergamenians* are reprov'd, *ver.* 15, 16. Becauſe they gave them a Toleration. Hence in the Antient Church, the Orthodox and Catholics always very ſedulouſly deſerted the Communion of Heretics *Rome* it ſelf, which now accuſes us of Schiſm, in the very Infancy of the Chriſtian Religion departed from the *Aſiatic* Churches upon a ſlight difference about *Eaſter day*. And it is long ſince that the Romaniſt brake the bond of Unity with the whole Eaſt. But it is not long ſince that the Common-Wealth of *Venice* being Excommunicated by *Paul* V. the Jeſuits were ſeen openly to deſert the whole Territory; ſo that they rather choſe to renounce their Temples, their Altars, and their Ordinary Worſhip, than remain in the leaſt Communion with the *Venetian*. So that they are not ſimply to be blam'd who ſeperate, but they that ſeperate unjuſtly and raſhly Let us ſee then whether or no our Separation were juſt and neceſſary, that we may free it from being Schiſmatical.

Certainly it cannot be ſaid, that we ſeparated willingly, and of our own accords, but conſtrain'd and expell'd by all manner of Violences. In the very Boſom of the Roman Church, we importunately deſir'd a Reformation of Abuſes, which proceſs of time had multiplyed, as well in Doctrine as in Diſcipline; and which the Grandees and People in the Churches of *Germany*, *France*, *England*, and the *Low Countries*, moſt earneſtly

earnestly long'd for, both in the Head and Members. But what was done? They were not only not heard, much less heard in so just a Petition, but all severity was exercis'd against them with Temporal and Spiritual Arms; Fire, Sword and Halter were made use of to extirpate out of the World those whom Anathama's and the Thunder of Excommunication had expell'd from all publick Communion. Thus Excommunicated, Expell'd, and liable to dire Persecution, what should we do? It was not safe to redeem your Communion, at the price of our Consciences, by subscribing to the Errors themselves, and by receiving all those School-Assertions, which we deem'd contrary to the Rules of Christian Doctrine, as Articles of our Faith. Therefore it was necessary that another Worship should be set up, that other pulpits should be erected, and that other Congregations should be assembled together, which was every where done by the Authority of the Magistrate, whose Duty it is to protect the Church, and sedulously to take care for the Reformation of Doctrine and Discipline therein, if corrupted through the neglect of the Ordinary Pastors. *Becanus* the Jesuit *Analog. Vet. & Nov. Test.* C, 25 *num.* 4. reckons up several Reformations made in the Jewish Church by pious Kings, such as were *Asa*, *Jehosaphat*, *Josia*, *Ezekias* and *Joas*, who most certainly had sufficient Authority to reform the Worship of God, and to restore it to its *Primitive Purity*. Therefore it cannot be deny'd, but that those Christian Princes and Magistrates, who in the times of

our Fore fathers, put their helping Hands to the *Reformation*, had a Right to labour the Inſtitution of another Worſhip, more *Pure*, more Holy, and more *Plain* than that from which they were forc'd to make a *Separation*, becauſe they had requir'd a *Reformation* of it. Moreover, tho' *Rome* had not forſaken us, yet there was a neceſſity of forſaking her; becauſe ſhe refuſed to reform her own Abuſes, and long contracted Corruptions. We have in this particular a moſt expreſs command, *Apoc.* 18. 4. 'Come out of 'her my *People*, that you be not partakers of 'her Crimes, and receive not of her puniſhments. Which Command is of ſo much the greater moment, becauſe the Jeſuits themſelves, *Ribera* upon the 14 and 18. *Apoc.* and *Viegas* upon the 18 Interpret that to be meant of *Rome*, not the Ethnick, but the Chriſtian *Rome*, and ſuch as it is in Scripture foretold, it ſhall be under Anti-Chriſt. *To us alſo* (ſays *Viegas*, *Sect.* 1. *in* 18th. *Apoc.*) it ſeems that the ſame thing ought to be ſaid, with *Aretas*, *Primaſius*, *Ambroſe*, *Jerom*, and others, (obſerve what Teſtimonies he cites, and how many) 'That the Idolatry of it is here 'meant, and that *Rome* ſhall depart from the 'Faith, and ſo ſhall become the Habitation of 'Devils, and of every unclean Spirit, and every 'unclean Bird, by reaſon of her execrable Enor-'mities, and Superſtition of Idolatry, which at 'that time ſhall Rage far and near in the Roman 'City and Empire. But you would ſay, Mr. *Prior*, if you had any Wit, how comes it to paſs, that you have now more nice Conſciences, than your

your Fore-fathers had before the Reformation, who dy'd in the Communion of the *Roman* Church, and of whose Salvation you are unwilling to make any doubt?

I Answer first; That the Consciences of others are no Rule to ours, and that every Man ought to follow his own and not anothers. Would you have me, as you desire in your Letter, that I should embrace the *Roman* Communion? What if I should press you to embrace Ours, wherein so many Men enjoy the Tranquillity of their Conscience?

Secondly, I say that our Fore-fathers might with Safety to their Consciences persevere in the *Roman* communion, notwithstanding they abominated the Abuses and Corruptions of it, because God had not shewn them a way to depart; nor were the Abuses as yet so palpably intollerable, because they had not as yet obtained the force of Law, nor were established under the Penalties of Excommunication. But the Example of our Ancestors cannot be apply'd to us because that God set up the Standard of the Gospel in another Place to *Us*. He call'd to *Us* to come out of *Babel*, when the Opinions of the Scholastics were changed into Articles of Faith. So long as the time appointed for their Captivity lasted, the *Israelites* might securely abide either in *Egypt* or *Babel*: But it had been a Crime for them to remain there any longer, when God call'd them forth to Liberty. He would be very ridiculous indeed, who having rich and fertile Pastures, should neglect them and rather chuse to carry his Flock into noxious Grounds, in hopes that his

ſhe would lett alone the hurtful Weeds, and only feed upon the wholſom Herbs. So were he deſervedly to be derided, who ſhould prefer the noxious and dangerous paſtures of the *Roman* Church before the well Weeded Gardens of the Reformed Churches, in hopes of diſcerning the poyſonous Weeds from the wholſom Herbage, as it is very probable our Anceſtors did.

Laſtly I add this: That I do not here diſpute Whether the *Roman* Communion may be retain'd without the loſs of Eternal Salvation? This Queſtion belongs to another place. But, whether we are *Schiſmaticks*, becauſe we have deſerted it? Now I maintain the Negative, becauſe that Conſcience alone ſummon'd us to the Separation without any other Conſideration; nay, contrary to all other worldly Conſiderations which perſuaded us to adhere to it. Some there are, who to convict us of Schiſme, reproach the Calling of our Paſtors, but with an Argument too weak for the Proof of ſo great a Crime. Formerly the *Novatians* and *Donatiſts* made a Schiſme in the Church, becauſe they would not ſubmit to Biſhops of places Canonically inſtituted, but ſet up Biſhops of their own chuſing, who for that they were deſtitute of Canonical Election, wanted a lawful Calling. But there was no ſuch thing could be ſaid of our firſt Paſtors in the Work of *Reformation*. For they were not elected and conſtituted hand over head in oppoſition to others already Canonically inſtituted, as the *Novatians* in the *Roman* See oppos'd *Novatus* againſt the Councill; but were lawfully and canonically

nonically conſtituted in their Functions, according to all the Ceremonies then us'd in the Church, and by the nature of their Calling by which they knew themſelves bound to propagate the Truth, were conſtrain'd in their conſciences to oppoſe themſelves againſt the Abuſes and corruptions at that time crept into the Church, and to apply themſelves to a Reformation. But as they were lawfully Call'd, ſo they could impart that Calling to others; and by that means it is deriv'd to us, and ſo by us may be deriv'd to our Succeſſors. For they are not to be thought to have loſt their Calling for oppoſing themſelves againſt the Abuſes of that Church wherein they receiv'd it. Nay, they had been unworthy of it, had they not oppos'd themſelves againſt thoſe Corruptions that were ſo well known to them. For every Church that confers upon any Man the ſacred Function of the Public Miniſtry, ſeems to ſay to him what *Trajan* the Emperor was wont to ſay to the perſon whom he created *Maſter of the Horſe*, by the delivery of a Sword, *Uſe this in my defence, if my Commands are juſt; but if unjuſt, make uſe of it againſt me.* Thus a Paſtor Canonically ordain'd ought to make uſe of his Calling, to ſupport the Doctrine of the Church wherein he receiv'd it, if it be conformable to Truth; but if not, to oppoſe it.

Nor does their being Excommunicated, deprive them of their Calling; becauſe it was unjuſt, and made uſe of to Support the Errors which they impugned, and to keep up in the Temple the Money-Changers Tables which they endeavour'd to

to overturn. Nay the very *Romaniſts* themſelves confeſs, that the Character of the Clergy is indelible, and that an Excommunicated Perſon may Conſecrate, Preach and Adminiſter the Sacraments effectually. Neither is it to be ſaid, that the firſt Reformers were meer Presbyters, that could not confer their Calling upon others, in regard that Ordination belongs only to the Biſhops. For in regard that by Divine Right, there is no difference betwixt Presbyters and Biſhops, as it is clear from Scripture, and as all the Antients did hold, as is confeſſed by your *Medina*, which may be ſhewed out of *Bellarmin* in its own place. The Power of Ordination by Divine Right doth equally belong to Presbyters and Biſhops.

To which I add, That in ſeveral places the Reformation began from the Biſhops, who therefore held their former Dignity in the Reformation, which they held before; and it is a wonder Mr. *Prior*, that you and yours ſhould carp at the calling of our Paſtors, to prove our want of Succeſſion of Paſtors, when your ſelves acknowledge, that any Man without Orders, without a character, without any call may Conſecrate the Euchariſt. I am contented with one unanſwerable Argument. Your *Durandus*, in his *Ratione, lib.* 4. *Cap.* 35. *Sect.* 7. alſo the Author of the *Curates Manual*, *de Sacr. Euchariſt. Cap.* 10. and many others, give this Reaſon for the *Secreta*, (*i. e.* the ſpeaking the words of Conſecration ſo low as not to be heard) being introduc'd in the Canon of the Maſs: Becauſe that formerly

formerly, when the Canon was repeated with a loud Voice, the people readily learnt the *Rites* of conſecrating; whence it came to paſs, that the *Shepherds* in the Country, laying the Bread upon a Stone, and repeating over it the Canon and Words of the Conſecration, preſently changed their Bread into Fleſh. Now either this muſt be a Fable, which however you frequently make uſe of to eſtabliſh your Figment of Tranſubſtantiation; or elſe you muſt allow that any Man may Conſecrate and Celebrate the moſt Auguſt of all Sacraments, tho' neither Call'd nor Ordain'd, as we cannot believe thoſe Shepherds to have been.

But as the Crime of Schiſm is falſly laid to our charge, ſo are we moſt falſly ſaid to be without the Church, without which there is no Salvation. We have ſeparated indeed from the *Roman* Communion, but it does not thence follow, that we are out of the Church of God. In regard that by the Grace of God we are Members of the Catholick Church, profeſſing Chriſtianity, baptiz'd in the Name of the moſt Holy Trinity, in all things adhering to the Head and Foundation, Chriſt Jeſus. Cardinal *Hoſius* in his Confeſſion acknowledges, *That the Church is there where ever the Belief of the Mediator is.* We have a Belief of a Mediator, through the favour of God; and therefore we are hated at *Rome*, becauſe we acknowledge Chriſt to be the only Mediator. Beſides that, we have not departed from your *Roman* Church, unleſs in ſuch things wherein ſhe firſt departed from the Word

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of God and the Purity of Antiquity, adhereing ſtill to the ſame Communion of Faith and Charity with Her in the Fundamentals of Chriſtianity, and knowing that we and the Members of your Communion are Brethren in Baptiſm, as the *Iſraelites* and *Jews* were Brethren in Circumciſion, tho' in External Worſhip they differ'd very much.

Nor can a probable Reaſon be invented to convince us a Man ought to be ſubject to the Biſhop of *Rome*, and retain his Communion, to the end he may be in the Church out of which there is no Salvation. So many Chriſtians as are within the ancient Patriarchs of the Eaſt, and who exceed you *Romaniſts* far in number, are not raſhly to be ſaid to be out of the Church of Chriſt, becauſe they refuſe to be under the Pope's Yoke. The Churches of *Aſia* were not excluded from the Covenant of Chriſt by the raſh excommunication of Pope *Victor*, becauſe they Separated from him upon the difference about *Eaſterday*. The *Roman* Clergy ſeparated from their Pope *Liberius* who had Subſcrib'd to *Arianiſm* without incurring the blame of Schiſm, or the loſs of Salvation. The Famous St. *Cyprian*, Biſhop and Martyr, whom your Church afterwards worſhipt among the reſt of her Saints, dy'd out of the Communion and Subjection to the See of *Rome*, divided from her both in Faith and Affection by reaſon of his Doctrine of Re-baptizing Hereticks, was very hardly thought of by *Stephen* Biſhop of *Rome*; and yet no Man hitherto made any doubt but that he obtain'd Salvation. And therefore 'tis an idle thing to exact from us Subjection to the See of

Rome

Rome, to the end we may be in the Church, and obtain ſalvation, eſpecially if the Papacy be now Extinct and that there has been no lawfull Pope for a long time

Now this is eaſily prov'd; For that I may paſs over in ſilence ſo many Schiſms; by which the Succeſſion of the Popes was interrupted; So many Simoniacal Elections into that See, which are recorded in Hiſtory; ſo many Popes in the Tenth Age to be call'd Apoſtaticks, and Renouncers of Chriſt, rather than Apoſtolicks, (upon the Teſtimony of *Genebrade*) I uſe a new Argument to which you *Romaniſts* can make no Anſwer. It is confirm'd as well by the canon Law, as by cuſtom time out of mind That a Pope may conſtitute a new law, and a new Form for chuſing a Succeſſor; which not being obſerv'd, an Election otherwiſe made, is void. Hence *Julius* II, giving that he had invaded the Supreme Authority by Symony, made a new Law concerning the Simonical Election of the Pope for the future; whereby he ordain'd, That any Pope who after ſhould be *Simoniacally* elected, ſhould be look'd upon as an Intruder, a Magician, a Publican, an Arch Heretick, and that he ſhould by no means be acknowledg'd for a lawfull Pope. But that *Sixtus* V. was choſen Simoniacally, is a thing which almoſt every Body knows

For that he might be Elected, he bought the Suffrages of cardinal *d' Eſte*, and the cardinals depending upon him, and covenanted with him in a Writing drawn up, and ſubſcrib'd with his own Hand, that during his Pontificat, he would never

never make *Jeronymo Matthei*, who was *d'Eſte*'s Enemy, a Cardinal; upon condition that by *d'Eſte*'s means he obtain'd a Pontificate. Upon which being made Pope by *d'Eſte* and his Faction, he confeſs'd himſelf to be the work of his hands. However *Sixtus* forfeited his Faith to Him, and created *Matthei* Cardinal for all that; which Cardinal *d'Eſte* took ſo ill, that he ſent the Contract between him and *Sixtus* to *Philip II.* King of *Spain*, who in the Year 1589, ſent the Duke of *Seſſa* his Extraordinary Embaſſador to *Rome*, to give Notice to *Sixtus* of his Intentions to call a General Council upon the Information of a Simoniacal Election, and to require the Cardinals created by the Predeceſſors of *Sixtus*, and other Eccleſiaſticks, to be preſent at a Council to be Aſſembled at *Sevil*; but becauſe upon intimation of the Council *Sixtus* dy'd for Deſpair, the buſineſs went no farther. This is related in a certain Book, Entituled *Papatus Romanus*, *Cap* 10. *Pag.* 200, *&c.* Seeing then that *Sixtus* was an Illegal and Simoniack Intruder; certain it is, that the

the Papacy ceas'd in him; ſo that they who ſucceeded were no true Popes, becauſe they were elected by the Cardinals which he created; who being Intruders, as created by a Simoniack, wanted Right of Election, as well according to the Council of *Conſtance*, as for that according to the Rule of the Lawyers, *No Man can transfer more Right to another, then he has himſelf.*

And therefore the whole World ought not to be ſhut up in one City. Some are of *Cephas*, others of *Paul*, others of *Clement*; let it ſuffice a Chriſtian to be of Chriſt. Whoever fears God, and works Righteouſneſs, in whatever part of the World he is, is acceptable to God. *If two or three are gathered together in the Name of Chriſt, he will be in the midſt of them.* The Supernal *Jeruſalem*, which enjoys her Liberty, is the Mother of us all. We ſhall not be Judg'd by the *Roman* or Popes Communion, but by the Communion of Saints, and of Chriſt; Therefore we cannot be Schiſmaticks, upon this juſt, neceſſary and ſound Seperation of ours.

There are ſtill remaining, Reverend Mr. Prior, ſome other Motives of yours to this raſh Judgment which you give of us, which are now to be brought to the Touch with the reſt. There are ſome who believe, *a Poſteriori*, that we are deſervedly to be liſted among the number of the Damned, becauſe we ſtand Excommunicated by the Pope and the Catholick Church: But in regard theſe Excommunications do not ſtrike us, but either as Hereticks or Schiſmaticks, they do us no hurt, in regard we are neither Hereticks nor Schiſmaticks, as hath been already ſhewn. If they are neceſſarily to be numbred among the *Damned*, whom the Pope has Excommunicated; of neceſſity all in *Aſia* the *leſs*, who dy'd during the Excommunication of *Victor* upon the Paſchal difference, muſt be by all Chriſtians excluded from the Kingdom of Heaven: and that the Sacraments, which you our Adverſaries nevertheleſs will allow, preſerve their Excellency by way of Phyſical Cauſe, and in general all Publick Worſhip muſt be depriv'd of their Efficacy in all Provin-

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ces which are sometimes subject to Papal Interdiction. Nor ought we to pass over in silence that Observation of St. *Jerom* upon that place of *Mat.* 16. wherein the keys of heaven are promised to *St. Peter*. 'This Place (saith the holy Man) 'the Bishops and Presbyters not under-'standing, Assume to themselves some-'thing of the Pride of the Pharisees, even 'to Damn the Innocent, and absolve the 'Guilty; whereas God regards not the 'Sentence of the Priest, but the Life of the 'Offender. But according to this Saying of St. *Jerom*, all Casuists and Canonists acknowledge that an unjust Excommunication is Invalid; and that such an Excommunicate may both Administer and Receive the Sacraments with a good Conscience.

'An Excommunication without a just 'Cause, is not valid in the Interior Court; 'therefore such an one may Celebrate, 'where it is no Scandal (says the Jesuite *Emanuel Sa*) *voce Excommunicate. Sect.* 4. But *Toletus*, *lib Instruct. Sacram. Cap.* 10. *num.* 7. more positively asserts, 'That

'there is no unjuſt Sentence of Excom-
'munication can bind, either as to God, or
'as to the Church. But it is unjuſt (as he
'ſays again *Sect.* 1.) from ſome defect;
'which if it be Eſſential, makes it no Ex-
'communication; and then it is not to be
'dreaded, neither does it bind either in
'the Court of Heaven or Earth: Which
he confirms by the Teſtimony of ſeve-
ral Canoniſts. If therefore we are un-
juſtly Excommunicated, and as the
Schoolmen Phraſe it, *Clave Errante*, or
with an *Erring Key*, and that theſe Ex-
communications are of no force, Our Dam-
nation cannot be interr'd *a Poſteriori* from
ſuch Sentences; but that they are unjuſt
and null, I ſhall eaſily demonſtrate. An
Excommunication is ſaid to be null, ſays
Toletus, ibid. Sect. 4. If it contain an in-
tolerable Error, *&c.* 'Now then a Sen-
'tence is ſaid to contain an intolerable Er-
'ror, when any one is Excommunicated
'becauſe he does that which is Good in it
'ſelf, or does not do that which is in its
'own act unlawful. Why then are we
Excommunicated? Surely becauſe we do
that

that which is good in it self, applying ou selves to the Word of God, and will nor adhere to those that would have us to be wiser then the Scripture can make us, and refusing to do what is evil in it self, or at least what we judge in our Consciences to be so, and because we adhere not to a Worship unlawful and contrary to Scripture.

'An Excommunication is void, if it be 'pronounc'd by one already Excommu-'nicated or Suspended from Jurisdiction, 'or Interested, or after a lawful Appeal, says *Emanuel Sa*, as above, *Sect.* 1 And *Toletus* has the same words. Now such is the Excommunication which is thunder'd over our Heads. For it is long ago that the Bishops of *Rome* through their Simonies have according to the Canons incurr'd the Penalty of most dreadful Excommunications; so that they are uncapable of all Jurisdiction. 'For an Excom-'municate cannot exercise an act of Ju-'risdiction, without sinning; nay, if it be 'a publick Excommunication, all his Sen-'tences are void, says *Toletus*, *lib.* 1.

Inst.

Inſt. Sacerd. Cap. 13. *Sect.* 4. And who can queſtion ſince the firſt Puniſhment of a Simoniack is, *ipſo facto*, Papal Excommunication, as *Toletus* aſſerts, *lib.* 5. *Cap.* 93. But that he is notoriouſly and publickly Excommunicated, who is notoriouſly and publickly Simonical, as I have particularly made it appear of *Sixtus* V. who was nevertheleſs the Author of that *Bull*, entituled *de Cœna Domini*, in the Form in which it is now Extant, whereby the *Proteſtants* are ſolemnly Excommunicated every year by the Pope?

To this I add, That they two can have no Juriſdiction over Us, who Curſe us to the Pit of Hell, and ſo their Excommunications, tho' they too were lawful Biſhops, are void. For if a Biſhop cannot Excommunicate one that is out of his Dioceſs, or in a Priviledg'd Place, as *Emanuel Sa* affirms, as above *Sect.* 12. By what Right does the Biſhop of *Rome* pretend to Excommunicate us, who never belong'd to his Dioceſs? Or to arrogate a general Juriſdiction and Authority over the whole Church of God, which he had never

never any thing to do with? In a word we value not their inconsiderate, unjust and void Excommunications.

They are dull and silly Thunders that hurt no body. Such sort of Curses, God, for the benefit of his true Adorers, turns into Blessings, according to that of *David. Psal.* 109. *ver.* 23. From such Tempests the Damnation of the *Protestants* is no more to be inferr'd than of theirs who formerly profess'd Christ, because the *Scribes* and *Pharisees* Excommunicated them after their Solemn manner.

Concerning want of Miracles among Protestants.

No less ridiculous are they who alledge, that *Protestants* are therefore damned because they profess a Religion which wants the Seal of Miracles.

Truly you *Romanists* do very well to put us in mind of your Miracles. For most Learned Men of your Communion complain, that the Golden Legends of the Saints are stuft with Fables, and Counterfeit Miracles, as you may read particularly in

in *Melchior Canus*, producing the Teſtimony of *Ludovicus Vives*, *lib.* 2. *Locor. Cap.* 6. Their Fraud and impoſtures are very obvious; by which the ſaying of *Lyranus* on *Dan.* 2. before the Reformation; *Sometimes there was in the Church a Notorious Deluſion of the People by Miracles counterfeited by the Prieſts and their Adherents for Temporal Gain.* Thoſe Imaginary Miracles, with which the *Proteſtants* were to be convinced, in regard they are ſigns for Unbelievers, are not only very ſeldom wrought before us, but are many times ſaid to be hindred by our preſence.

The *Mexican* and *Japanic* Prodigies, of which the Jeſuites ſo loudly boaſt, are but Imaginations, ſince *Acoſta*, *Victoria* and *Canus* expreſly acknowledg, that no Miracles are wrought in *India* to promote Converſion. And *Acoſta* denies that there is any uſe of Miracles there, *lib.* 6. *proc. Ind. Salut. Cap.* 17. *In thoſe places* (ſays he) *there is no need of any more than good works, and of ſhining ſo before Men, which the Natives beholding, may*

glorifie

glorifie the Father which is in Heaven: This is the moſt potent Miracle to perſwade. But *Francis Victoria*, *Relect.* 5. *prop.* 5. is of Opinion, 'That the Chriſtian 'Faith is not ſufficiently preach'd to the '*Barbarians*, that they ſhould be bound 'to believe under new ſin: For I hear 'of no Miracles and Signs, no Examples 'of a Life ſo Religious, but of many 'Scandals and many impieties. Inſomuch that *Canus* applies thoſe idle Relations to the Common Spaniſh Proverb. *Long ways, long Lies*; as if they might lie by authority, who tell Stories done or counterfeited in remote and diſtant Regions. So that if *Xaverius* the New Apoſtle of *Japan* had had the Gift of Miracles, which is ſo eaſily believ'd of him, he ought chiefly then to have exercis'd his Gift in the Ship, which carry'd him from *Malaca* to *Japan*, where he was forc'd, *Nolens Volens*, 'To behold the Ma-'riners ſacrificing to an Image of the Devil 'after the manner of their Country, and 'imploring the Anſwers of the Image, tou-'ching the Succeſs of their Voyage, which,

as

'as the *Barbarians* ſaid and believ'd, were 'ſometimes favourable, ſometimes ter-'rible. Nor would he have needed, had he receiv'd the Gift of Working Miracles from Heaven, to have ſpent ſo much time in Learning the *Japan* Language. The words of *Xaverius* are theſe, *So ſoon as we have obtain'd the aſſiſtance of Language, we hope that by the aſſiſtance of God the buſineſs will proceed much better; for now we only converſe among them like a ſort of Images* (as not long ago, in the Tract of the Rhine, the Capuchin *Marco de Aviano*, to put off his Miracles, ran about like a *Barbarian*, among the *Germans*, for no body underſtood what he ſaid) *they talk much concerning us, and turn and look one upon another, while we are mute, and are conſtrain'd as it were to go to School again, till we have learnt the Elements of the Language.* Is here, I beſeech you, any Apoſtolick Character to be found? Yet all theſe are Extant, *Epiſt. lib.* 1. *Epiſt. Japan Adject. Com. Eman. Aceſta* of the Tranſaction of the Jeſuits in the Eaſt, and by *Maffæus* the

the Jesuite; set forth at *Dillingen*, *Anno Domini* 1571. The Epistle is written by *Xaverius* to the Society from *Congoxima*, on the First of *November*, 1549. Afterwards the same *Massæus*, for what reason I know not, left out this Epistle, from whence I faithfully transcrib'd the Quotations above-mentioned; unless it were that he was asham'd of the Truth in his select Epistles written from *India*, which he added to his *Indian* History, Printed at *Cologn*, *Anno Dom.* 1589.

Moreover, not to say any thing of the Work of Reformation begun and propagated, than which a greater Miracle can hardly be imagin'd, I would fain oppose the two following observations to those that reproach us with want of Miracles.

I. Miracles are not always among them, with whom they are wrought, as a mark of Truth, when Heathens and Hereticks formerly could boast of Miracles, and many shall say to Christ in that day, *Lord, Lord, have we not cast forth the Devils, and wrought many Wonders in thy Name?*

To

To whom he ſhall anſwer, *Depart from me, for I know you not*, Mat. 7. 21, 23. *And there ſhall come falſe Chriſts and falſe Prophets, arm'd with Signs and Wonders, by which the elect themſelves, if it were poſſible, ſhall be ſeduc'd*, Mat. 24. 24. Tous *Allius Nævius*, the Augur, cut a Whetſtone with a Razor, in the view of all the People of *Rome*; And one of the Veſtal Virgins, as a confirmation of her united Chaſtity, took up Water in a Sieve, and carry'd it away. And *Claudia*, another of the ſame Order, alone without any help, with her Girdle drew along the Ships which carry'd the Mother of the Gods, which many Mariners, hawling all together, could not ſtir. *Plutarch* alſo in *Coriolanus*, relates that the Image of *Fortune* ſpoke; and often, as the ſame Author relates, in the ſame Life; the Images and Statues were ſeen to Sweat, Bleed and Weep. St. *Auſtin* likewiſe tells us of many ſuch Portents that happen'd among the *Gentiles*, *lib.* 10. *de civitate Dei*. *Tacitus* alſo, *Hiſt. lib.* 4. relates of *Veſpaſian*, that by his ſingle Touch, he reſtor'd

reſtor'd Sight to the Blind, and Strength to the *Lame*. *Bellarmin. Cap.* 14. *de Not. Eccleſ.* 'That both their Diſeaſes pro-'ceeded from the Devil, who having 'ſeiz'd the Eye of one, and the Leg of 'the other, hindred the Uſe of their Limbs, 'to the end he might ſeem to heal when 'he ceas'd to hurt. I do not ſee why the *Proteſtants* may not uſe the ſame Exception againſt ſo many Miracles which the *Romaniſts* feign by the Touch, either of their *Images* or their Reliques. But I ſhall here furl my ſwelling Sails, Mr. Prior, being ready to explain and enlarge my ſelf, whenſoever you ſhall be pleas'd to re-aſſume and examine this Matter.

II. Miracles do not of neceſſity follow Truth. For tho' they were neceſſary in the time of infant Chriſtianity; yet the true Religion now being eſtabliſh'd and ſetled over all the whole World, if not manifeſtly profitable, they ceaſe however to be abſolutely neceſſary. So that St. *Auſtin, lib.* 2. *de civitate Dei*, with very great reaſon ſaid, *Whoever ſtill enquires after Prodigies, to confirm his Belief, is him-*

ſelf a great Prodigy. I forbear any more; let it ſuffice me only to produce the Fathers of the Second *Nicene* Council, *Act. 4. Why do our Images at this day work no Miracles? I anſwer with the Apoſtle; Miracles are not for Believers, but for the unbelievers.* Now then if the *Proteſtants* embrace the Doctrine of Chriſt and his Apoſtles, the Miracles of Chriſt and his Apoſtles are ſufficient for them: which would be neceſſary again, were they to follow a Goſpel never heard of before.

Concerning the Differences of Proteſtants among themſelves.

Nor does the difference, whatever it is, between the Reform'd Churches and the *Lutherans*, whatever it be, either in Ceremonies, or ſome points of Doctrine, favour a jot more your precipitate Judgment concerning the Eternal Damnation of the *Proteſtants*. For you *Romaniſts* your ſelves acknowledge, that the Greek and Eaſtern Chriſtians would be in the way of Salvation, would they but ſubmit to the Empire of the Pope, tho' they retain'd their Ceremonie

monies and Opinions differing in many Circumſtances from the *Rites* and Doctrine of the *Roman* Church. It is apparent from the Epiſtle of St. *Auſtin* to *Januarius*, that all the Churches did not make uſe of the ſame *Rites* and Ceremonies. In the Apoſtolick Churches alſo ſoon after the firſt dawn of Chriſtianity, Diſputes and Contentions aroſe; to paſs by thoſe that fell out between *Cyril* and *Theodoret*, *Chryſoſtom* and *Epiphanius*, St. *Jerom* and St. *Auſtin*; nay, between thoſe very Men themſelves that reproach the *Lutherans* and the Reformed with their differences, which I would to God they were clos'd up. There is the greateſt difference among their Upbraiders, not only as to *Ceremonials*, as is apparent from ſo many Orders of Monks varying among themſelves in Habit, Rules and Publick Worſhip; but alſo as to *Opinions*; as is evident from thoſe moſt terrible Controverſies, about which your Theologiſts moſt ſharply contend and quarrel one with another; of the Authority of the Pope above a Council, of a Council above a Pope; of

the Infallibility of the Biſhop of *Rome*; of his Power over Kings and ſecular Princes; the Conception of the Bleſſed Virgin; of the ſort of Adoration due to the Croſs and Images; of *Predeſtination*, Grace, Free-will, and the like. So that the Doctors of your Communion ſplit themſelves into various Sects; according to which, ſome are *Thomiſts*, others *Scotiſts*, others *Real*, others *Nominal*, others love to be call'd *Janſeniſts*, and others *Moliniſts*. Nay, there is not any Article of the Chriſtian Faith, about which you have not rais'd Contentions and *Diſputes*, if not more ſharp and eager, yet of no leſs moment than all thoſe which are ſtirring between the Reformed and the *Lutherans*. And that diverſity which you object againſt us, is far inferiour to your Diſſentions, nor is it concerned in the Fundamentals of Chriſtianity, in which the Reformed of both *Parties* are plainly agreed. So that it is a kind of Miracle, that there ſhould be ſo little variance between ſo many Reformed Churches diſpers'd all over *Europe*, compos'd of various People, and under

under ſeveral Princes; tho' among them there is no Church which commands over others, nor any interveening Political Tye to conſtrain them to ſuch an Agreement in Matters of Faith.

In the mean time, there is no Schiſm between ours and the *Lutheran* Churches, ſeeing that we neither ſeparated from Them, nor they from Us. In *Poland*, the Brethren of the *Helvetian*, *Bohemian* and *Auguſtan* Confeſſion, letting a laudable Example, communicated before together, by vertue of the Decree of *Sendomir*. And in the Year 1631, in the National Synod of *France*, a Decree was made for admitting the *Lutherans*, as Brethren in Chriſt, and Members of the ſame Myſtical Body to our Communion of the Lord's Supper, and for allowing them Brotherly Toleration in thoſe Points wherein they differ from us. And tho' they in their Anger pretend that we Err in Fundamentals, which, through the Mercy of God, they will never be able to prove; yet we judge more tenderly and better of them, ſo diſproving the Opinions which they

obstinately defend, that we deny them to be in themselves deadly or pernicious to Salvation; or that they are such as ought not to hinder Christian Peace between us and them, or prevent an Ecclesiastical Communion, which might be obtain'd between Churches not agreeing in all things, if the Foundation were sound. Now we believe that to be a Fundamental Error, wherein there is, according to the antient Phrase of the Synagogue, a Denial of the Foundation; which cannot comply with true Faith and Holiness. For neither all Truths, even those that are reveal'd, are of the same necessity: Neither are all Wounds which are given to Truth, Mortal; nor is every Disease, an Epilepsie or the Falling sickness.

S. *Paul* distinguisheth between the Foundation & the Superstructure, 1 *Cor.* 3. 11, 12, 13, 14, 15. He that meddles with Fundamentals, is lyable to an *Anathema*, *Gal.* 1. 8. In others there is room left for Exhortation, *Rom.* 14. 1. *Phil* 3. 15. 16. Here the Gnat is not scrupulously to be strain'd at, as there the Camel is not to be

be rashly swallowed. We break Friendship with those that are openly Wicked, but we bear with the blemishes and infirmities of Friends. Nor is that presently to be thought of the necessity of Faith, which yet may have a near Relation to it. And therefore you cannot blame us for offering our Communion to the *Lutherans*, and rejecting the *Papal*. For that between us and them there is not only a Harmony in the Foundation of our Faith, and all the most solid and necessary Points of Christian Religion, but also in common Protestancy against the Idolatry, Tyranny and foul errors of the Church of *Rome*; both Sides impugning the Adoration of the Bread, Transubstantiation, Sacrifice of the Mass, Communion under One Kind, Justification by Works, Traditions not written, Purgatory, Worship of Images, Infallibility of the Pope, *&c.* So that it would be much better for us to arm our selves with mutual & brotherly forbearance against the continual Conspiracies of Antichrist, than to lay our Sides open to them through our unhappy Discords and Wars, by which neither side can hope for Triumph. Far

Concerning the Number of Proteſtants who do not ſubmit to the Church of Rome

Far more abſurd it would be to upbraid the *Proteſtants* with their ſmall Number, or to infer their damnation from that. For far more numerous is the Number of Chriſtians under the four Patriarchs in the Eaſt, and the Great Duke of *Muſcovy* and *Ruſſia*, than of thoſe who in the Weſt adhere to the See of *Rome*; without queſtion the Number of the Orthodox was very ſmall at what time, as St. *Jerom* teſtifies, *The whole World groan'd, and admir'd to ſee it ſelf all* Arrian.

Scarcity makes things valuable; we are not to adhere to a multitude in Evil; nor is the broad Way to be trod, but the narrow Path which leads to Life, not pervious to many. If we muſt be excluded from Salvation for the ſmallneſs of our Number; by the ſame reaſon the *Phariſees* of old might have damn'd the Apoſtles, and the Heathens the Chriſtians. In the mean time, they who reproach us with our ſmall number, and glory in their own multitude

multitude, when they come to view the face of *Europe*, are compell'd to talk after another rate. *Bellarmin. Præfat. in Tom.* 1. *Controver.* cannot restrain his fury, *Who is ignorant* (saith he) *of that same Lutheran Pest* (for Truth was a Plague to the Seat of Pestilence, as Christ was the Death of Death, and a Pest to Hell) *that sprung up not long since in* Saxony; *and soon after over-ran almost all* Germany; *then spreading to the North and East, delug'd all* Denmark, Sweedland, Norway, Gothland, Pannonia Hungary; *and then with equal rapidness shooting to the West and South, poyson'd all* England, France *and* Scotland, *flourishing Kingdoms once; and at last crossing the* Alps, *extended it self even as far as* Italy.

Nor are we to be condemn'd because we call our selves to be *Reformed*, or *Protestants*, rather than *Catholicks*. For we were first called *Protestants* in the publick Dyet at *Spire*, *Anno Dom.* 1529. because our Electors and Princes there protested against the Errors and Superstitions of the

the Romiſh Church, plainly in the ſame ſence as in the old Verſion of the 2 *Chron.* 24. 19. They who after the Death of *Jehoiada* oppos'd themſelves againſt Idolatry, were mark'd out and differenc'd by the ſame Name; but thoſe Idolaters would by no means give ear to the *Proteſtors.* So that there being no Satisfaction given to our Conſciences upon that Proteſtation, deſervedly we deſerted that Communion, which we believ'd to be pernicious to our Salvation.

Nor are we therefore to be thought to have deſerted the Church: For, as St. *Chryſoſtom* ſays very remarkably *Hom.* 46. *in Mat.* 'He does not ſeparate from 'the Church who ſeparates Corporeally, 'but he who Spiritually relinquiſhes the 'fundamental Truths of the Church. We 'have left them Locally; They have for'ſaken us in Point of Faith: We in depart'ing from them, have left the Founda'tion of the Walls; They in forſaking us, 'have forſaken the Foundations of Scrip'ture. We are call'd *Reformed*, not becauſe we reform'd the Religion deliver'd

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us by Chriſt and his Apoſtles; but becauſe we cleans'd it from the Ruſt of abuſes and Corruptions, which that holy Religion had contracted through length of time, the Subtilty of Satan, and the Vices of Men. And this Reformation the People, the Princes and Magiſtrates, and thoſe not a few, moſt earneſtly and importunately long'd for all over *Europe*: So that the *Tridentine* Fathers, to ſatisfie the publick Demands, at leaſt in outward ſhew, were compell'd to add ſomething of Reformation to every one of their Dogmatical Seſſions. However we do not renounce theſe names of Catholic *Proteſtants*, *Reformed* or *Lutherans*, ſeeing that addition of Catholic belongs, of right, rather to Us than to you *Romaniſts*, for that the Doctrin which we profeſs, is the Sincere, Orthodox and Catholick Doctrine of the Chriſtian Church, as the Apoſtles deliver'd it from the Beginning. Reformed we are, in reference to the rejecting Abuſes, and humane Inventions; but Catholicks, as we retain the fundamental Articles of the Chriſtian Religion. Nor

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can this Name ſuit with them from whom we have departed, in any other reſpect than as they retain ſome fundamental Truths, which as yet are common both to them and us; but not in reſpect of their Additions and Traditions, in which we diſſent from them.

In vain do you glory againſt us, of retaining this Name by Force. For as *Salvian* of *Marſeilles* ſays, *lib.* 4. *de Provid.* *What is a holy Name without Merit, but an ornament in the* Dirt? *All the particular Aſſemblies of Hereticks* (ſays *Lactantius. lib.* 4. *Divin. Inſtit. capt. ult*) *believe themſelves to be the chiefeſt Chriſtians, and their Church to be the Catholic.* *The very Turks would be called* Muſſelmanni, *that is, the Faithfull or Catholic; but it ſuffices us to be really Catholicks.* Good leave therefore have you from us, *O Romaniſts*, to uſurp this Name, as we call the *Saracens Mahumetans*, who nevertheleſs derive not their Original from *Sarah*, as Sons of the Promiſe, but from *Agar*, the Egyptian Bond woman.

Thus all the Prejudices and Foundations of

of your precipitate Judgment being repell'd and remov'd, Venerable Mr. Prior, you constitute at length the only Foundation of your opinion upon this, That in regard that Ours is a new Religion, it is impossible we should gain Salvation by the Profession. But

Of the Newness of the Reformed Religion.

those things which now are old, were formerly new. The Christian Religion is at this day New to the *Chineses* and *Japanners*, nevertheless they ought not to reject it for that Reason. For this very sake of Novelty, the Heathens refus'd Christianity, but in vain. There is nothing more Ancient than Truth, which beheld the true World in its Infancy : But false Religion, the Older it is, so much is it the more Mischievous.

True it is, the Reformation which we profess, is New and newly done; but the Rule of it, which is comprehended in the Word of God, is of great Antiquity; according to which, whatever was added of Humane Invention, is separated from

the Orthodox and Catholick Doctrine, to the end that true and refin'd Antiquity might be retain'd. Hence the famous *Peter Moulin*, a Frenchman, in a large Treatiſe againſt Cardinal *Perron*, has more then ſufficiently Demonſtrated the Novelty of Popery, and the Antiquity of the Reformed Religion. Therefore our Religion cannot be call'd New, ſince that alone propounds to us things to be believ'd, *which were believ'd by all Men, and every where, from the Time of the Apoſtles*, according to the Rule of *Vincentius Lyrinenſis*, and produces over and above out of the Treaſury of the Scripture, her moſt certain Documents: Where it is apparent, That all thoſe things which we diſprove in the *Roman* Communion, are really new, and unknow to the Apoſtles and their Primitive Succeſſors.

It is a *New* thing, and never heard of by the Ancient Church, that the Chriſtian People ſhould be forbid the Uſe of the Cup in the ſacred Euchariſt. It was a *New* thing, that *Boniface II.* above Six hundred years after Chriſt, ſhould be the firſt

firſt who call'd himſelf *Univerſal Biſhop*, and *Biſhop of Biſhops*; and long after him, that *Gregory* VII, or *Hildebrand*, ſhould preſume to lay violent hands upon the Rights of Emperors and Princes. Nothing Newer then the Papal Indulgences which firſt gave occaſion to the Modern Controverſies at *Wittembergh* and *Zurich*; *Anthony* Archbiſhop of *Florence* acknowledging, *Part.* 1. *Tom.* 10. *Cap* 3. *That as for Indulgences, we have nothing in the Scripture concerning them, nor from the ſayings of the Ancient Fathers*; and the Jeſuite *Valentia* agreeing, *cap.* 5. *de indulg. That there were certain Catholicks before* Luther, (of whoſe Opinion *Thomas* makes mention, *part.* 3. *queſt.* 15. *art.* 5.) *who ſaid, That Indulgences were pious Frauds.*

Moreover, that the Euchariſt was celebrated of old without Communicants, no Man can find in the Writings of the Antients. The Adoration of Images was not eſtabliſhed till near Eight hundred years after Chriſt, in the *Second* Council of *Nice*; and that ſo ſlenderly, that the Decrees of that petty Council,

were condemn'd and rejected in two Synods aſſembled at *Paris* and *Frankfort*, *by Charles* the Great. And tho' theſe Synods were only National, hence nevertheleſs it appears, that all the Churches of *Germany* and *France*, of which Nations thoſe Synods conſiſted, had not then admitted the public worſhip of Images. Nay even *George Caſſander* infers from *St. Auſtin* upon *Pſal.* 113. That Images and Statues were not ſet up in Churches in *St. Auſtin's* time. Moreover *Bellarmin* reports of *Scotus*, That he did not believe Tranſubſtantiation to be an Article of Faith before the *Lateran* Council; that is, before Five hundred years ago. The Law of Celibacy, enjoyn'd the Clergy and the Prieſts, is a very New thing, and to which the Clergy of *Leige* and *Germany* would not yield Obedience till above Five hundred years ſince. At length *Calixtus* II, who was created Pope in the Year 1119, conſtrain'd them all to ſubmit, which produc'd theſe Verſes upon him:

O *bone Calixte, jam omnis Clerus odit te,*
Quondam Presbyteri poterant uxoribus uti,
Hoc destruxisti, postquam tu Papa fuisti,
Ergo tuum merito nomen habent odio.

The Clergy hate thee, Good *Calixtus*, why?
The Presbyters of old with Wives did lye;
This thou destroy'dst, when thou wer't Pope created,
Therefore thy Name is now deserv'dly hated,

The Apostles never knew what Monkish retirement meant, which came into the World about Three hundred years after Christ, under *Antony* and *Paul*; but the Church was utterly ignorant of Monkish Beggery, till the times of *Francis* and *Dominic*, who, as all Men know, were but of late years.

I will not undertake here to unravel

your whole Hiſtory, otherwiſe there would appear very little of Antiquity in it. For all thoſe Opinions of the Romiſh Church which we have rejected, are not only new, but ſo new, that as the Abuſes multiply'd, they were diſlik'd and reprov'd by all good Men long before *Luther's* time; among whom there were ſome, who being offended at ſuch kind of Innovations, and conſulting the good of their Conſciences, openly deſerted your Communion; as the *Wicklevians* in *England*, the *Huſſites* in *Germany*, the *Waldenſes* or *Albigenſes* in *France* and *Germany*, whoſe publick Confeſſions are at this day Extant, conformable to Ours in the principal Heads.

Nor can I forbear to add in this place a remarkable Teſtimony concerning the *Waldenſes* (whoſe Names for above Six hundred years has been terrible to the *Roman* See) given by one *Rainer*, an Inquiſitor of the Faith againſt them, about Three hundred years ago, and not long ſince publiſh'd by *Gretſer* the Jeſuite, 'Among all the Sects (ſays that ſame 'Rainer

'*Rainer*) that are, or ever were, there is 'not any one more pernicious to the 'Church (meaning the *Roman*) than 'that of the Poor of *Lyons* (meaning the '*Waldenſes*) for Three Reaſons, Firſt, 'becauſe more laſting; for ſome ſay that 'it hath been ever ſince the time of *Sil-* '*veſter*, and others deduce it from the 'time of the Apoſtles. Secondly, becauſe 'more general; for there is hardly any 'Country into which this Sect has not 'made a ſhift to creep. Thirdly, becauſe 'all others are abominable to God for the 'Immanity of their Blaſphemies, but this 'of the *Waldenſes* only carries with it a 'great ſhew of Piety; becauſe they live 'juſtly before Men, and believe truly of 'God, and all the Articles of the Creed, 'only they blaſpheme and hate the *Roman* 'Church But ſo much for them.

Thus, Mr. *Prior*, you have what, as I was willing; ſo it was my deſire to Anſwer to your inſipid and inconſiderate Letter. Do you not ſee by what has been ſaid, that you have violated the Divine, Civil and Publick Laws of the inſtrument of

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the Peace of *Munſter*; nay, which ſhould firſt have been ſaid, the very Rules of Chriſtianity, which proſcribes and abominates all ſuch Cenſures of our Neighbour worſe than a Dog or Snake? What now remains of Counſel or Remedy for ſuch an unjuſt Judge? I will tell you:

Implore of God, and beſeech your injur'd Neighbour, through whoſe ſides you have wounded ſuch infinite numbers of Chriſtians, to forgive you, and to pardon theſe Tranſgreſſions of yours that are of ſo great weight.

Endeavour induſtriouſly for the future, like the ſmitten Fiſherman, to Traffick at a better rate, and to be transform'd by renovation of Mind to this, that you may be able better to prove, what is the good Will of God ſo pleaſing and ſo perfect.

Beware of being wiſer than it becomes you to be; and with an unfeigned Charity for the future, deteſt ſo wicked and perverſe a Judgment, adhering to that which is more ſolid; and if it may be, as much as in you lyes, live at Peace with all Men, that you may not be overcome

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by Evil, but may overcome Evil by Good.

This pious and sincere Counsel, if you slight and disregard, through Contumacy despising it, assuredly there will nothing more certainly befal you than this, That being depriv'd of *Eternal Felicity* (I repeat your own words) after you have finished this Mortal Course, you will for ever burn with your Seducers in the Everlasting Fire of Hell. From which however, the Great God of his infinite Mercy preserve you. *Amen.*

Farewel, and instead of a *New Years Gift*, meekly and with patience accept this wholsom Answer and Admonition; more precious than Gold, or all the Kingdoms of the World. Live soberly, and live eternally, the Favourer of him who is

Most desirous of your Salvation,

John Herman Dalhusius,

Visitor of the County of Weeden.

FINIS.